The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

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BROTHERS IN BLACK AND RED

AT THE beginning of Lent—which again is close at hand—a letter from the hierarchy is read from the pulpits of every parish in the United States, strongly, indeed urgently, asking the Catholic people to contribute generously to a special collection for the Indian and Negro missions. This letter has just celebrated its Golden Jubilee.

How much attention is paid to it? Not on our own authority, but on the authority of a highly distinguished and representative clerical committee, we can say that this appeal from the hierarchy is treated with an indifference which is most saddening, indeed it is alarming. We would not wish to seem unduly harsh or to exceed the limits of proper criticism of our own laity, but to us there seems something almost contemptuous in the lack of practical response in the way the annual appeal of the hierarchy for our brothers and sisters in black and red—living souls, and members of the body of Christ—is received by our white American Catholics.

"Nobody is alarmed over the presence of 12,000,000 Negroes in this country, since everybody knows this to be the fact, and there is nothing that can be done about it," is one of the comments made by the committee in question. "What is alarming is the widespread indifference of Catholics to the spiritual welfare of these millions of people, although the cry of alarm was sounded by the American hierarchy sixty years ago." And that cry of alarm has been repeated year after year, for fifty years.

From the mere standpoint of information, the hierarchy's letter is the sole link between millions of otherwise uninformed Catholics, and millions of unchurched Negroes. Nor are the Indians exempt from this apathy, which is particularly distressing for them at the present time, when Catholic Indian boarding-schools no longer re-

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ceive federal aid, and public day schools, which are substantially helped by the government, are set up in their stead.

The suggestion therefore is made by the committee aiding the Indian and Negro missions that the valuable information which will be contained in this annual letter of the hierarchy be made available as fully as possible to all Catholic parishioners, through the diocesan press or through special pamphlets, or certainly through being given a full reading, and proper discussion in the pulpits. The facts therein presented, though briefly put, are of course authoritative, and they are of high importance. Were they generally known, and acted upon in a practical Catholic fashion, the mission situation in the United States would be transformed.

While we are upon this subject, we should also like to raise our voices in favor of Catholic cooperation in behalf of the Costigan-Wagner Anti-Lynching Bill, which will soon be pending in Congress. More than forty organizations, representing racial, political and religious groups, recently sponsored a mass meeting for the purpose of educating the public in the dangers and implications of lynching in the United States, and to arouse practical interest in the Costigan-Wagner bill. We are glad indeed to know that the Federated Association of Catholics is represented among the organizations forming the cooperation committee, which is arousing interest in this very necessary reform.

There can be no question that the reign of mob law within an organized society is a demoralizing influence. We have seen specific instances of that fact so recently, in countries like Germany, Spain and Mexico, and have seen so many manifestations within our own borders of the beginning at least of similar movements, that we should not think ourselves immune from a danger which is sapping civilized society throughout the world. Mob law inevitably creates disrespect for all law, and without a foundation of law thoroughly respected and adequately put into force, no constitutional government can possibly maintain its existence. As the committee against lynching states:

"Passivity to a condition of this kind has upon generations yet unborn a degenerating effect. Lynching is a crime against civilization which leads to dangerous divisions between groups of citizens. If allowed to continue unchecked, it results in a complete breakdown of all institutions representing man's efforts for freedom and basic human rights. This vile form of murder is a by-product of a disease all too prevalent, the roots of which give nourishment to other injustices closely allied."

There can be no doubting the fact that organized Communism is making rapid advances within the unchurched, dissatisfied and neglected Negro population, not only in the South, but even more definitely within the great cities to which industrial needs have attracted the Negroes, and where they are now suffering more intensely than any other element of the population. Eloquent sermons and editorials and speeches against Communism, and repressive measures, will never succeed in stamping out its appeal if Christian people neglect justice as well as charity in their treatment of their underprivileged brothers, especially those whose color, whether black or red, places them apart from the rest of the population. But such a barrier should not repress a truly Christian spirit. We are being tested now, as if in an alembic. Mere lip service to the teachings of the Church will no longer suffice. Neither will so-called Catholic Action which rests content with organizations, and manifestos, and protests, and letters to the paper, but which neglects an active and living apostolate among the poor and underprivileged.

Now that Lent is at hand, and the annual letter from the hierarchy will again call our attention to the needs of the Indians and the Negroes, it is not only desirable, it is a plain duty and an urgent need, that Catholics everywhere should respond to the call of their leaders.

Week by Week

SIGNS of disagreement between the President and Congress were noted. At a press conference widely termed significant, Mr. Roosevelt indicated that he observed with impatience the Capitol's inability to make progress excepting in matters of little or no importance.

The Trend of Events

More than a month has been lost in debates concerning the proposed expenditures for relief and public works, which delay has vital political significance in view of the overwhelmingly Democratic complexion of the government. It was broadly hinted that legislation to extend the National Industrial Recovery Act for another year would not be passed until an extended investigation into the past effectiveness of that act had been completed. That Left-wing groups within the party were chafing over disciplinary matters was manifested by the success with which Senator Huey Long sponsored a probe into the doings of Mr. Farley. To all intents and purposes, the government was temporarily stalemate, and the wheels of New Deal machinery were running more slowly than at any time since the President took office. The gold decision, however much it relieved Attorney General Cummings and others responsible for the legality of the New Deal, had little immediate effect on the trend of business. The market, after seeing stocks go up

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about 2.5 points and lose over a point the next day, with less distraction contemplated the statistical increase in American economic activity, and the counteracting picture of an increasingly pessimistic Europe and the evidence suggesting serious labor trouble as spring approaches. The day after the decision an enterprising publisher announced a book dealing with the inflationary "meaning" of the Court's action, and many observers believe the banking laws proposed in Washington tend the same way, but London was reported undisturbed, as certainly New York seemed to be.

Public Nuisance No. 1

IT WOULD be difficult to think up a law more ridiculous, irritating and anti-social than the "pink slip" legislation now very widely discussed. That it could have been thought of is a reflection on American intelligence; that it should actually have been passed is worth a whole volume of commentary on the "deals" to which political compromise may sometimes descend. Nothing of any value whatsoever will be deducted from these slips, which publicize—in wholly villainous ways—facts about income which have no meaning. Yet a great deal that is utterly pernicious can be inferred. The panhandler, the blackmailer, the crooked salesman and the undesirable variety of politician are here provided with a "Who's Who" entirely to their liking. In addition local social enmities and jealousies, fed on statistics without real worth, can put the material thus garnered by the federal government to uses easily imaginable. There is only one possible conclusion: the advocates of this bill have managed to penalize as well as tax everybody who reports an income. We can picture in this connection at least one service which the Liberty League might well perform. If all its members solemnly refused to make out these pink slips and agreed to see a test case through the courts, we should all owe the organization a considerable debt, however sharply we might differ from it in other respects. There is really no use talking about "freedom" unless one assumes that it implies somehow a check on inane and provocative legislation.

After the Hauptmann Trial

WELL, you may say, it is all over now. The horseplay, the hooting, and the absurdities of divers radio commentators have subsided; and incidentally justice has been done, to the accompaniment of barbarous outbursts of popular feeling. Even so, there is a point well worth noting rather permanently. The testimony concerning Hauptmann was set forth in such detail that any citizen so minded could follow it closely and turn back to any point for comparison. Now we think that few who did read the whole story will have failed to realize the extraordinary precariousness of a decision based on circumstantial evidence. Regardless of whether the accused was guilty or not, the fact remains that a jury untrained even in the comparatively easy art of listening to lectures was compelled to pick the vital thread out of weeks of complicated exposition and wrangling. Is it right to hold that twelve persons can, under such conditions, arrive at certainty about anything—let alone the guilt of an individual over whom the threat of death has been suspended? This query is not unimportant. We live in a time when respect for the liberties guaranteed by law is more needed than ever; and to suppose that justice is a matter to be taken lightly is to be guilty of an anti-social act. In this particular case, the sentiment of the masses was not in sympathy with the accused, nor was there anything to engage civic organizations to busy themselves with the matter. Perhaps for this very reason it is a good time to suggest again that the death penalty ought not to be asked when the accusation is based entirely on converging circumstances. This penalty is ethically questionable in any case, but the chance that it might be imposed unwarrantedly is ghastly.

Political Weather

EVERY economic mechanism in the country is working to depress the condition of the middle class, Mr. A. A. Berle, jr., City Chamberlain of New York and one of the original members of the Brain Trust, has said recently in an analysis of political trends. Apparently the system that was able to produce an addition of twenty-three millionaires during a year of depression while the government was seeking every means of forcing up the wage level of the employed proletariat and of providing for the unemployed, is bound to grind the traditionally sober and industrious members of the class that has been hailed as the backbone of the nation pretty thin. The effect of this, Mr. Berle believes, will be to drive the middle class from its usually conservative attitude toward an increasing sympathy with the Left. At the next presidential election, he predicted, there will probably be three and possibly five parties to be reckoned with, and what will in effect be a Centrist party will be headed by President Roosevelt and will win. Senator Huey Long may be expected to lead one expeditionary force of the Left. Incidentally we surmise that this will split any numerical preponderance of the Left. By 1940, Mr. Berle believes, the Centrist group will split into Right and Left wings. This is all very interesting, of course, and worth thinking about, though it may, like the equally uncertain business of weather forecasting, be subject to sudden

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change. Those hopefuls who foresee a violent coup making a clean sweep of existing American institutions in the Bolshevik style, only better, are part of the unpredictable element and might precipitate an open conflict with the "tough hombres" of the type in this country who form vigilantes committees and who would instinctively be the storm troops of a Fascist Right. But the appetite of the majority, we believe, is progressively going to be less and less for change, especially violent change, and more and more for peace and stability.

For Men of Good-will

ON THE Sunday following Washington's birthday, very properly our American heritage of religious liberty was celebrated with various programs under the sponsorship of the National Conference of Jews and Christians. The text for the occasion was Washington's noble dedication. "It shall be my endeavor to contribute whatever may be in my power toward the preservation of the civil and religious liberties of the American people." To give reality in the practical affairs of politics and social relations to this purpose founded on essential charity which, conceivably, is the purpose of every decent citizen and is neglected at such high costs of ill-will and violence, needs constant effort. The conference's brief "Dismal History" evidences how needful the effort is: "Puritans (1600's) exile Quakers, whip forty and kill four. 'Know-nothings' (1850's) butcher Irish and burn their homes. A. P. A. (1890's) defames Catholics by fraud and forgery. Ku-Klux Klan (1920's) fanatically deny human rights to Negroes, Jews, Catholics. Nazi totalitarianism, Mexico's anti-religious policy (1935), endangers by example personal liberty everywhere." As the President of the Conference, the Honorable Newton D. Baker, has said, "Every ignorance and every prejudice among us is a danger." For the removal of these dangers we may well work in a spirit of understanding.

About a Word

THERE have come to us from time to time certain expressions of dissatisfaction with the spelling of "Saviour" as applied exclusively to Our Lord. Why not, urge these correspondents, abandon an English usage which no one would think of keeping where such words as "honor" and "valor" are concerned? Necessarily all such questions involve an appeal to no higher authority than that of taste, an official tribunal representing which has not been established. We shall therefore give our opinion, while cheerfully admitting that others have a right to theirs. In the first place, it is probably too bad that the "honour" and "valour" spellings have been lost. They chronicle the culturally interesting fact that English borrowed these words from French in a chivalrous age—a circumstance which helps greatly to an understanding of their exact meaning. Secondly, there are good reasons why we should keep the "Saviour" form at least. This is the spelling of the Douay Version, not to mention other translations which have a lasting cultural importance. While there is, of course, no argument in favor of the thesis that this version must be considered proof against alteration for all time to come, certain of its usages are hallowed by time. Similarly the beauty of all the older poetry and preaching about Our Lord is so great that we ought surely to guard against losing all contact with it in a quest for out-and-out modernization. Just as we would not think of tinkering with the Latin phrases of a beautiful old hymn which might easily be made to conform with standard usage, so also (it seems to us) ought one to guard against needlessly sacrificing traditional English forms in which there can be found a hallowed suggestion. These are our sentiments. We should be the last to quarrel with anyone who does not share them, but we cherish them sufficiently to be quite willing to express them.

Crescendo of Marvels

SOME items in the week's foreign news have a Ripleyesque quality that quite puts in the shade the live alligator discovered in a New York manhole. Queues have been outlawed in Shanghai, where the police now go armed with scissors; whereas the gesture of plugging the ears publicly while one of Der Fuehrer's speeches is being broadcast will draw a jail sentence in Berlin. The executioner of Barcelona was killed by what appear to have been very naif gangsters, after exercising his functions only once, to prevent his doing so again. Two ancient women of Belfast, aged 70 and 105, stood off robbers attempting to enter their dwelling; and an Austrian of Innsbruck wounded himself, perhaps mortally, so that his job might be given to his friend. However, the real "top" is London's mail-service news. It is said that, in that fabulous city, a letter can be sent and its answer received on the same day; that a letter put into the regular post at 5 p. m. will be received four hours later; that a letter mailed before noon will be delivered fifty miles away by evening. Those of us whose special delivery letters may arrive two days late, whose locally addressed postcards may arrive a week late, whose air mail letters may not to date have arrived at all, can but wonder dumbly. These, we know, are the ways of economy, and economy, we know, is necessary in times like these. Yet the British are evidently not economizing in their postal service—and the Empire still stands.

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LAW AND THE SUPREME COURT

By JOHN LORANCE

Having awaited with concern impending Supreme Court decisions, the nation is probably tending to misapprehension of the Court's traditional attitude toward law. In the following paper, Mr. Lorance shows that very little of the vast legislation enacted by Congress has been found unconstitutional during the past 145 years. Though the Court has been on the negative side more frequently during recent years, the reason is probably to be sought in the fact that federal-state interaction has tended to become more complex.—The Editors.

IN THE profuse speculation on the probable interpretation and action of the United States Supreme Court on the New Deal legislation, regulations, codes and executive orders, some aspects of the demeanor of the Court in its long history in reaching its decisions appear to have been neglected, or, mayhap, not generally discovered. They may be thought of as "asides" but nevertheless revealing of the habit of the Court and its temper in acting on litigation before it.

One is the extreme rarity of the Court's decisions nullifying laws through finding them unconstitutional. As a matter of plain arithmetic, the fact is astounding. The Court's average in the 145 years of its existence has been considerably less than one nullification of federal laws in a year. Virtually, up to date, the court has declared acts of Congress unconstitutional in only 63 cases and interpretations and parts of others in 67 cases. In the same period it has nullified state and municipal laws and interpretations in 116 cases and specific parts in 617 cases. This is really remarkable in view of the enormous number of laws enacted by Congress in the period, greatly exceeding 50,000 and the far greater number enacted by state legislatures and municipalities.

A remarkable circumstance in this compilation is the great reluctance of the Court to nullify federal laws in the first 75 years of its existence, from 1789 to 1864. It seems almost incredible that in that long stretch of time, in which John Marshall and Roger Taney presided over its deliberations and handed down momentous decisions, the Court invalidated only two federal laws, and one of these was virtually a moot case, the fateful Dred Scott decision in 1857, in which the Court held the Missouri Compromise of 1820 unconstitutional, despite that it had been repealed by Congress three years before. This decision accelerated the Civil War, and could easily have been avoided by being dismissed as *res judicata*.

The first case was the celebrated Marbury vs. Madison case in 1803, in which the Court through a profound opinion of Chief Justice Marshall laid down the great principle of the supremacy of the Constitution over statute law and of the duty and the power of the judiciary to act as arbiter in case of any conflict between the two. In applying this principle the Court handed down its first great nullification, in which it set aside as unconstitutional Section 13 of the Ellsworth law of 1789 which conferred certain administrative powers on the Court, such as issuing mandamuses against Cabinet officials in certain situations, which the Court held Congress had no power through the Constitution to authorize, in that through the plain declaration in the Constitution, Congress could not add to or take from the Supreme Court the powers specified in it.

Since the Civil War, the Court has found occasion to assert its invalidating powers more abundantly, but still on the average infrequently. Between 1864 and 1885, twenty-one years, it invalidated twenty-one federal acts; between 1886 and 1906, twenty years, it invalidated twelve federal acts; between 1906 and 1924, eighteen years, it invalidated twenty-three federal acts. The large increase in the latter years has been mainly due to the increased interference in matters of state concern by federal statutes.

From the foregoing one may see that John Marshall and his successors have interpreted the Constitution to mean "you may" rather than "you may not." An indication may also be adduced that the Court has found the legislative bodies and the executives meticulous observers of the oath they took to protect and defend the Constitution, and so, concluding that, their acts may be relied on, at the same time inferentially complimenting the wisdom and the integrity of the federal, state and municipal governments, and further still the judgment of the people, in response to whose wishes the legislatures acted, a circumstance for the Court to heed indeed.

In relation to the acts of Congress, the Court expressed itself concretely in the case of United States vs. Harris, where it said:

> The proper respect for a coordinate branch of the government requires the courts of the United States to give effect to the presumption that Congress will pass no act not within its constitutional power. Justice George Sutherland has said: "This Court has steadily adhered to the rule that every possible presumption is in favor of the validity of an act of Congress until overcome beyond doubt. But if by clear

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and indubitable demonstration a statute is opposed to the Constitution we have no choice but to say so."

If the Court was very reluctant to invalidate federal laws attacked as repugnant to the Constitution, it has been more aggressive as to state laws. While John Marshall was affirmatively extending the interpretation of the Constitution to meet the expanding national requirements, he was strengthening it by negative action on state laws. Two cases stand out as notable.

One was the Dartmouth College case in 1819 in which statutory action by the State of New Hampshire changing the charter of Dartmouth College was set aside as being repugnant to that clause of the Constitution guaranteeing the obligations of contract, a decision of tremendous importance to corporate organizations and to the development of the country.

The other was the Georgia case, in 1832, in which the Court set aside statutory action by the State of Georgia which attempted to ignore the treaty between the Cherokee Indians and the United States by which the Indians directed their own rule in their lands in the state, independent of the state. The state ignored and defied the Supreme Court, which seemed impotent to enforce its decrees, and President Andrew Jackson was thought sympathetic toward the Georgia point of view. He was even reported as saying "John Marshall has made his decision. Now let him enforce it."

The entire country was very much excited. The germs of state nullification of federal laws were crying aloud. However, before the Court could act, South Carolina, encouraged by President Jackson's Georgia stand, issued its famous nullification ordinance and proceeded to secede from the Union. But Jackson acted so promptly and effectively that South Carolina was compelled to reconsider and retreat and Georgia likewise, and from out the legislation which followed in the "Force Act," recommended by Jackson, the right of the Supreme Court to pass upon state statutes and to enforce its decrees by adequate court procedure, backed by the federal government, was established to the great relief of the Court itself and especially to the fast-fading Marshall, for the Court had been face to face with a crisis involving the life of the Court itself and that of the country as a whole through the intrepid courage and bold stand of the Justices.

The courts are more aggressive now in invalidating laws and regulations. Holding them unconstitutional was a new idea in the early days of the American people. Where the germ was born is not clear. Written constitutions are an American idea. The question soon arose: What happens when state law conflicts with the Constitution? Which gives way? The natural answer is that the constitutional provision must prevail. But legislatures were loath to have their will set aside, and raised great ructions when the courts asserted their right to pass upon laws enacted by them. In Rhode Island, in 1786, the judges were haled before the legislature for so doing. In the first decade of the life of the American Republic, some eight state courts had asserted their right to pass upon the constitutionality of state laws, and later even on federal laws, although rarely exercising that right.

The United States Supreme Court was especially reluctant to do so. In 1789, it held a statute of the State of Virginia invalid which interfered with a United States treaty, always supreme law of the land. Until 1803, the federal courts had acted in only two nullifying cases, which were so unimportant as to attract little attention at the time, but both involving a situation very similar to that which was basic in the Marbury decision.

The state of mind of the Supreme Court appears very variable. At times it paints with a broad brush and then again it is meticulous in its acceptation of the language of the Constitution. It has been frequently said that the Court looks to substance rather than to form, but it is interpreted as looking to form in its hot oil decision, which many accept as based on a technicality.

The Court has no official motto, as many branches of the government have, but perhaps its viewpoint as the guide to its duty is expressed in the inscriptions which have been placed with its consent on the pediments of the porticoes of its magnificent new building, soon to be occupied. On the west portico, the main entrance to the structure, one may read in high letters, "Equal Justice under Law"; on the east portico, the less impressive back entrance, "Justice the Guardian of Liberty." Just four and five words, but they could be expanded into volumes as to their implications, in which many people of diverse views could find plenty of comfort.

Now and then the mind of the Court is revealed more concretely. Before he became a Justice of the Court, Charles Evans Hughes said: "We are under a Constitution, but the Constitution is what the Judges say it is." From this Professor Edward S. Corwin, of Princeton University in his book on "The Twilight of the Supreme Court" draws the conclusion that the Court "is invested with substantially complete freedom of choice whether to sustain or to overturn the New Deal." This freedom is held to grow out of the fact that the Court has become heir to an accumulation "of such a variety of constitutional exegesis that it is able to achieve almost any result in the field of constitutional interpretation which it considers desirable, and that without flagrant departure from judicial good form."

A very penetrating analysis on how the Supreme Court approaches a decision, as applicable today

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as then, was given by Senator LaBaron B. Colt, of Rhode Island, in a speech in the Senate, in 1917, when the constitutionality of World War acts was discussed. Before coming to the Senate he had been a judge on the United States Circuit Court of Appeals twenty-nine years. In speaking of the Supreme Court, he said:

> When the Supreme Court, in a case before it, undertakes to determine whether an act of Congress is unconstitutional, what takes place? The Court looks at the precedents. Ah, yes; but there are two other factors which enter into the decision. The Court looks at society. It looks at the general will or what the public opinion of the country demands. Third, there is the question of the individual conscience of the judges, and this enters into the decision. A decision of the Supreme Court calling for the construction of a constitutional provision is made up of three elements. Precedent, public opinion and conscience. In this way, the Supreme Court in fact legislates through its decisions. By being influenced by what the common or general will of the nation demands, the Court keeps the Constitution in line with the advance of society in its upward march to a higher civilization.

Senator Colt's observation seems to bear out what has been often said that in arriving at its decisions the Court keeps its ears close to the ground to catch the popular will.

The nation just now is looked upon as having been in a grave crisis and still is, but of an industrial nature, fully as severe if not more so than a war crisis. President Franklin D. Roosevelt soon after his inauguration, in a radio address, explaining his acts, said he had found the nation dying. Will the Court undo the desperate emergency legislation of the period? It would seem a safe guess to say not at all. The Court has never reversed the acts of the government in crises such as wars. It did not do so in the period of the War of 1812, which had its troubles with France and England, the anti-sedition laws, the embargo, etc. So also in the Mexican War period and especially in the Civil War period. The government was upheld during the Spanish-American War and the World War, in which latter most extraordinary legislation was enacted.

In debating in the Senate in 1917 the constitutionality of the war measures, which seemed very alarming to many people, Senator Colt cited the Romans, the greatest law makers in history, who evolved such axioms as "The safety of the people is the supreme law"; "Necessity makes lawful that which otherwise is unlawful"; "Necessity controls law." And Senator Colt said: "I say, that if it becomes necessary to suspend any of these constitutional laws or otherwise in order to save the Union it would be justified and would be ratified by the people." To repeat: President Roosevelt said he found the nation dying. There can be other crises in the nation as grave as the crises of wars.

In its decisions the Court at times appears to contradict itself. Changing conditions will alter the Court's outlook. While the tribunal in its early days upheld the monopoly of the United States Bank, later it smashed the Northern Securities Trust and the Standard Oil and the Tobacco monopolies, disintegrating the latter by the introduction and utilization of the famous "rule of reason" in applying the Sherman anti-trust law. Justice Harlan protested against the tendency of the Court to convert ideas of judges into bench-made law by inserting ideas and opinions not necessary to the decisions. This tendency has not been eliminated. To Chief Justice White's rule of reason has to be added Justice Hughes's own phrase, "prophetic discernment," in applying federal law to litigation. Who knows but new phraseology may presently be forthcoming in the Court which like beacon-lights of today will pierce the densest fogs and the darkest nights as guides to the Ship of State in meeting the intricate problems in the new era which is embracing the world.

The Justices have been under microscopic study as to what they may do in respect to the New Deal as shaped into law. Some opponents of the policies are saying that they are sure that the New Dealers are in for a great surprise from the Court. What else can be expected, they assert, from the Court, which (in their view) is not given to twisting words in applying the Constitution, whose convictions are deep, whose adherence to the principle of the Constitution is immutable, so that the Court may be relied on to uphold the time-tried old order against the arrogant new order, and will not assent to an elastic interpretation of the Constitution just because of social and economic unrest.

The conservatives even expect a stream of decisions nullifying the New Deal, but the habit of the Court is to act affirmatively rather than negatively, constantly broadening the interpretation of the Constitution rather than narrowing it, making it grow as the country grows, responsive to the changing times, meeting and overcoming every crisis, no matter how nerve-racking, so that the great instrument devised by the fathers remains ever as great as the nation is and as the people want it to be.

The New Deal legislation, in its laws, regulations, codes and orders, is so multifarious that parts of it may be ruled invalid. The history of the Court, however, is against any wholesale invalidation of the laws, and so it seems a reasonable assumption that the New Deal legislation of whatever sort will be upheld in large measure. If the reverse shall happen, then the Court will have done something extraordinary indeed.

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A CHAMPION OF CHRISTENDOM

By MICHAEL WILLIAMS

WHEN Hilaire Belloc first came to our shores, a long time ago, and when he was a young man, he felt (as he tells us in "The Contrast," one of his eighty books), as his ship made its landfall, that he, like the mariners of whom Homer wrote, had come under the influence of new stars, and now knew the spirit of a region quite foreign to all that he had known, or felt, in Europe. He had, however, relatives and friends in this strange land, where the trees grew as trees do not grow in the old world, where the rivers did not yet know the control of men, and where even the mountains seemed of a formation unlike those elsewhere; so that he moved among the Americans with guides and initiators by his side. And he moved among them spaciously, variously, in many grades of society, and in many places from the Atlantic Coast, even unto the Pacific. In California there was vouchsafed to him a vision of a paradisiacal beauty, unique, ever memorable. He walked much away from railroads, as all through his long life he has continued to do; thus early mastering that primary lesson which all real travelers learn, namely, that people who go about the world in great floating hotels, or in trains by fixed routes, to cities where they stay only in hotels which are more or less the same thing everywhere—that such people never know what the other peoples of the earth are like, in their own places, surrounded by their own traditions. He walked over the hills and far away, amid the remote valleys, and the vast, lonely ranches of the West. He earned his bed and board by making little sketches and selling them as he went. This was necessary after he had lost his small stock of money, or most of it, playing cards with more skilful or more cunning men. And in California he found his bride and the mother of his children.

He went back to his own place, but he returned, and more than once; still traveling, genuinely traveling; reading books, no doubt, about our country, its wars, its institutions, its general history; but never depending upon books merely, for this he never does, wherever he goes; but always talking with men and women; keeping his soul ever open to moods and impressions as well as storing his memory with what are called facts, which are the surface aspects only of the ever-mysterious truths of life. And now he comes again: one of the world's great veterans of the pen; poet, essayist, economist, historian, journalist; one among the few authentic contemporary masters of the English language; one, above all else, who has justly won a high place among the modern champions of Christendom.

For, as a Christian man, next only to the saving of his soul, I think, does Hilaire Belloc follow now, as all his long life he has pursued, one supreme quest: the restoration of that Catholic culture which was developed in Europe from the Gospel brought by Peter and Paul out of Galilee. Few men of our modern time understand and appreciate patriotism as Belloc does; and none, so it seems to me, so long ago foresaw or so clearly understood the deadly danger that true patriotism—the genuine, natural, proper love and service of the native soil, the dear familiar homeland—must suffer from the rising tide of de-Christianized nationalism, and pagan racialism, and atheistical worship of the secular state which arose out of the shattered ruins of Christendom when its spiritual and moral unity was broken by the Reformation.

Then there emerged from the chaos the new versions of deadly forces which had ruled men before the Church was given to them to dissolve those evil enchantments. The Church prevailed over the idols for a time measured by many centuries. Then the new idols came—such things as the industrial revolution, and the philosophies of individualism, self-worship being elevated by these philosophies into a principle more sacred than the worship and service of God; while false religion gave sanction to the worst excesses of greed, and cruelty, and the neglect of human brotherhood, which accompanied the industrial revolution, and prepared the world for the revolution which now has it in its grip.

I suppose I have read more than half, at least, of Belloc's huge literary output; but none of his books are available where I write; nor do I need them to consult, for it is no part of my intention to criticize Belloc in all his aspects as a writer; indeed I could not do so, for some of his subjects are outside my competence to judge as to whether or no he has dealt with them soundly or otherwise. But I do know—for more than twenty-five years I have known—that he is a true Lavengro in more senses than one; he is a word-master; and, although no gypsy, he, like Borrow's tramper, knows life from living it, and knows the words with which to communicate his knowledge of life; and, with his knowledge, he has deep intuitions and intimations of the secret spiritual springs of human life. Only a very few of the men and women who put words together today are properly equipped for this great business. There are pas-

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sages in "The Path to Rome," in the "Voyage of the Nona," in "The Contrast," in scores of his essays and sketches, and here and there in his poems, and in his histories and biographies as well, which belong permanently to the glorious pages of the best in English literature.

Moreover, in an age of mental and moral confusion when even writers of genius, men and women of creative gifts, of prophetic vision, of originality in the ordering of words, have utterly deserted the rule of reason, Hilaire Belloc has served reason, and the reasonable order of thought, as few save he have even tried to do.

And the confused masses of the unthinking, the emotion-ridden readers of today, have showered their gold upon, and flung the palms of praise at the feet of, and wreathed their laurels about the brows of, the wizards of the word: the poets, the novelists (especially the novelists), and the dramatists, and essayists, and false philosophers who have led them astray, out from the ordered, truly human civilization of broken Christendom into the misty wastelands outside the walls of Truth. Belloc no doubt could have done with some at least of the wasted gold; but I think he has never troubled himself to fret after the palms and laurel.

Furthermore: Belloc is a seer. How prescient have not some of his speculations proven to be! He never tried to prophesy; but clearly perceiving certain neglected truths which other writers also saw, but not in a way—the Christian way—that would go to their roots; and watching the ways of the world as one who understood them, but who would not soil his mind or heart or soul by following after them; and then using his trained and disciplined thinking powers, based upon immutable principles, and following the hard, clean, undeviating road of logic, Hilaire Belloc has time and again foretold with appalling accuracy some of the disasters which would almost certainly come to pass if enlightened human intention did not, or could not, gain control of some of the current drifts of so-called humanitarian legislation, and economic processes.

For instance: in "The Servile State," written long before the World War, he showed how certain tendencies which ostensibly were directed, in legislation, and in economic theories, at the reforming of obvious social evils, were in reality tending to create a servile class. Modern society, in short, because of these tendencies, was returning toward the ancient condition in which all societies, the Greek, the Roman, as well as the oriental groups, formerly existed; for all of them rested upon slavery as the fundamental basis of the State. And today there is Russia, and tomorrow there may be Germany, in which the lower millions of the social scale are virtually slaves; or will be slaves if the processes at work are not checked and reversed. And the day after tomorrow the thing may be general in the western world.

Again: Belloc is a true reformer. He has fought in Parliament, and upon the debating platform, and as a journalist, against the manifest evils of his age, and for their curing by the salvific principles of common sense rooted in and supported by the immutable principles of the Catholic faith. "Hilary Bellicose," he has been dubbed, because of the gusto of his fighting. Well, the sturdy Saint Hilary in whose name Belloc was christened was a soldier, and maybe he too fought at times a bit more strenuously than the particular combat warranted, but all his fighting was for the Faith; and so is Belloc's fighting, and he, like his great exemplar, I am sure, would also share his cloak with the poor for whom he has fought all his days, in the name of the Faith.

In fine: again, I say, Hilaire Belloc is one of the great champions of Christendom. What he has accomplished in the field of history in itself has been a gigantic labor, crowned with great, if not yet complete, success: clearing the springs; combating that tremendous conspiracy against the truth which issued from the Centuriators of Magdeburg, and came to its full, overpowering dimensions in England and Scotland; steeping the British people for three hundred years in partizan, perverted views of the Mother of their own culture (as of all European civilization), the Church. Now he has disciples; and allies not of the Faith, yet not prejudiced against it; truth seekers; men who value tradition as well as documents, and who have returned to the use of reason in dealing with their most responsible work. For truthful history is only second to religion as the basis of sound education, and honorable social institutions. And among these men Belloc is a pioneer.

So he comes once more among us: among Americans, whom he properly and correctly recognizes to be a people quite distinct from, and in many respects very different to, all the European nations and races from which we sprang.

It has not been the least of the achievements of Hilaire Belloc that he has maintained the truth of America's unique and powerful nationhood. For us Americans, not only remembering and honoring, but also (if we would be wise) deeply valuing the spring of western civilization, still flowing for the healing of the peoples—the Church—there is much more that we may learn from Hilaire Belloc that would be for the good of our own national life, and our own personal souls. In our land as well as Europe the great central issue of our times is joined: the struggle of the forces of a rejuvenated Christendom against the crescent power of the new paganism. We should salute the veteran of that great war who comes once more among us; salute him, and close around him for the continuance of the war.

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THE VATICAN AND NATIONALISM[1]

By GEORGE SELDES

REFERRING to the encyclical of May 15, 1931, on the new social order, Dollfuss once said, "We are determined to make it the basis of our Constitution." This Constitution takes into consideration the union of the Heimwehr with the Patriotic Front, the former the national militia, the latter the one-party government controlling everything including the militia. It takes into consideration the movies, radio, stage plays, books; it controls the press and rules the people with moral as well as political and religious censorship. The Constitution is based on the medieval monarchist theory that power emanates from God in contrast to the modern theory which the American and French revolutions popularized, that power emanates from the people.

The death of Dollfuss, of course, wrecked the particular plan which his energetic will was developing to realize in Austria a modern version of the medieval conception of a State deriving the sanction for its laws and customs from the Catholic Church. What will now happen, under Chancellor Schuschnigg, remains to be seen.

Let us now turn to another quarter.

In Spain one has only to compare Holy Week observances, or lack of them, in the history of the second republic to see the rebirth of Catholic power.

The revolution began April 12, 1931, when 4,000,000 men voted against monarchy and Zamora came out of jail to ask Alfonso to go into exile. Much laughter and little bloodshed followed. But Dictator De Rivera's program, the nation, the monarchy, the Church, collapsed, and because the hierarchy had appealed to the masses to vote against the republic, the Church fell with the monarchy. Cardinal Pedro Segura y Saenz, Archbishop of Toledo and Primate of Spain, had made a wrong guess. Convents were fired and looted. Churches were closed.

The year 1932 marked the complete separation of Church and State and the flight of the Jesuits. The Cortes showed its contempt of the Catholic Church by holding a session on Good Friday.

The critical year which followed saw the passage of the Law of Religious Congregations by which the Church was disestablished and its property, valued at $500,000,000, declared national. The Pope replied by excommunicating the government ruling in Spain, not its people; and the Papal Nuncio, Monsignor Tedeschini, remained in the country and appointed Archbishop Goma as Primate. In Madrid, in 1933, the feast of the Sacred Heart was celebrated with banners and processions while Republicans shouted insults. "Spain still is Catholic," Archbishop Goma said significantly.

Holy Week was banned in 1932 and 1933. But in 1934 it was celebrated with almost monarchical splendor: processions, reviews in the great public plazas, pageants of the lay Catholic brotherhoods, banners, tinsel, mantillas, medieval costumes, and finally the portable altars with their silver and gold ornaments and statues carried through the streets, and the massed public on the sidewalks saying prayers in a singsong. Seville stayed on the streets all one night. The old days had returned.

In the three-cornered fight between Don Manuel Azaña, Don Niceto Alcalá Zamora and Monsignor Frederico Tedeschini, Premier Azaña was bitterly anticlerical, President Zamora sincerely devout, and the Papal Nuncio clever, strong-willed and subtle-minded. The weight of excommunication lay heavily on the souls of Zamora, his wife, and the five children, with whom he went to Mass every Sunday.

To the two large organizations, the Socialists of Azaña and the Radicals of Lerroux, a third was added, that of the Catholic leader, Gil Robles. Formerly president of the Jesuit youth league, Los Hijos de San Luis, Robles, who attended Hitler's Nuremberg congress, now heads the Accion Popular, the new party which in cooperation with the monarchists, won the December, 1933, election. In the words of the leader, the Accion Popular is a Labor, not a Catholic, party; he himself has saluted the republic which he has declared sanctioned by Rome, but he favors a corporative state and he would give the peasantry the agrarian reforms Azaña promised, provided the landowners, who are his chief supporters, can be persuaded to surrender property peacefully.

The last election saw the women of Spain voting the Catholic ticket. This was the ironic reward the radicals got for enfranchising them. With 111 seats in the Cortes, the new Catholic party was expected to demand the premiership, but the question of monarchical affiliation prevented that. Robles himself, it is said, would prefer the interior ministry where he could control the various police and military organizations and build up the Fascist storm troops necessary for seizing the government. Meanwhile Robles supports the Lerroux government.

[1] This is the second and concluding instalment of this article.

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Spain, with one peaceful revolution, and one peaceful counter-revolution, now faces the real test. Monarchy or dictatorship is marching back into power, thanks to the Catholics who have united the Right-wing parties. Yet when Monsignor Tedeschini, credited with forming this union, reported on his work to the Vatican, the Spanish press noted that the Vatican had answered, favoring the maintenance of the republic.

In Spain as in Austria there are many anticlericals, but almost no non-Catholics. Among 22,000,000 persons, 30,000 do not count for much politically. Yet there are Socialist, Anarcho-syndical, Communist and Republican party members 4,000,000 strong, who were born Catholics and who would willingly go to the barricades fighting a Fascist-Catholic-Monarchist coalition such as Gil Robles would like to lead into battle.

The Lerroux government, like the Stresemann and other liberal-socialist governments of Germany, depends on support from the Catholic center. The Church party, crushed in 1931, is the deciding factor in politics in 1935. The hierarchy in Spain has been much more militant than in Italy of the time of Don Sturzo, or in Germany of today. Archbishop Goma has not hesitated to repeat the inflammatory words of his predecessor and to incite loyal followers to fight for their ancient rights and privileges. This political and religious agitation has been effective. Two years ago this writer visiting Spain for the first time was astonished by the open anti-clericalism of the population. In Madrid, in Granada, people spat on priests and shouted insults as they walked or rode by astride donkeys. In almost every movie theatre all pictures showing a church or a church ceremony, Protestant or Catholic, were hissed. Hitler's field Mass, a wedding in a Hollywood studio, a priest, the cross, a religious procession were received with many boos in Madrid, with outbursts of curses in Granada. In Toledo this writer witnessed a fist fight between his own guide and a priest who protested the guide's atheism. In Granada the clericals and the anticlericals accused each other of the nightly hand-grenades which were thrown. But in less than a year's residence a considerable change was apparent. Dissatisfaction with Azaña's failure to restore the land to the peasants and effect other economic reforms overbalanced satisfaction with other laws: people in the streets stopped for friendly chats with the parish priest, and among the students, where the republican movement had its fiery center, there was a clerical-monarchist surge of feeling.

A concordat with Rome is under consideration. Cardinal Vidal y Barraquer went to the Vatican to discuss it immediately after the success of the new Catholic party.

Minorities, Socialists in Austria, Jews in Germany, monarchists in Russia, individualists and most intellectuals everywhere, cannot adapt themselves to the present movements in Europe, but the Vatican usually succeeds. It has never abandoned its comparatively small church following in Russia nor the large hope of converting the old orthodox and new atheist population. The recognition of the Soviets by the United States was favorably interpreted in Rome. Moscow, Rome believed, would value American friendship to the extent of curbing certain manifestations of Third International policies, notably propaganda and atheistic activities, which would clear the road for emissaries from the Vatican. But here the Vatican moves slowly.

Everywhere the Vatican has tempered the intensity of its action in accordance with the strength or weakness of its adherents. In Spain, where even bullfighters belong to lay Brotherhoods, where the Church is really part of the daily life of the masses, policies have been most aggressive. The first silent acceptance of the anticlerical government by the banished Primate's successor, soon changed into a call for a "spiritual war" against the government. It was followed by political activities of the priests, the Jesuits and the hierarchy in a victorious election.

In Austria the government has been for years in the hands of the Catholic party. The problem here has been to curb rather than encourage. In accordance with the present Pope's decision to dissolve the Catholic political parties which Leo encouraged, and to replace them with the Catholic League, the Austrian bishops were called into conference in December, 1933, with Cardinal Innitzer presiding. Catholic priests were forbidden to retain their eight seats in Parliament, or any in the diets or municipal or county councils; canon law 139 was invoked and the clergy was summoned to cease playing politics. For a long time the Pope has been openly favoring non-political priests as bishops and cardinals.

That, despite the Vatican policy of abstention, members of the hierarchy still influence Schuschnigg and Stahremberg is frequently reported. If Dollfuss's conception of a church-state develops in time and is accepted by the Pope, the significance of Monsignor Ritter's remark the day the Lateran pacts were signed will have materialized. The Church, which is not a state, will have not one, but two states.

The Vatican has shown that it can compromise to win and that it has held to its canons. It has been on the defensive when that was expedient, but where it knew it was strong, it has been aggressive or taken the offensive, everywhere guiding itself by the conditions imposed by the enemy. It has used the methods it has thought best applicable in each country.

But in its general policy it has not once surrendered. It has given up political parties in ac-

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cordance with a plan announced in 1922, but it has fought for the Catholic League to replace them and has always won that point. It has maintained its right to name the bishops and neither Mussolini or Hitler or the anticlericals of Spain have been able to change that policy. It maintains the right to educate youth religiously. It opposes the corporative and totalitarian state and remains the one element never wholly incorporated or coordinated. It remains the only international force among the booming nationalisms.

In 1931, the outlook for the Vatican was dubious. It saw Spain outlawing the Church, Mexico renewing its war on religion and limiting the priests, Italy attempting to destroy the Azione, Poland moving toward a national church, France troubled by "the perpetual problems of hierarchy," Austria continuing the strife between Socialist Vienna and Heimwehr countryside. Today the balance is different. The most serious new attack in the four years has been repulsed in Germany; Austria has made Seipel's first step toward a Roman bloc in Central Europe; Catholic-Hapsburg gains are registered in Austria and Hungary; and a large part of Spain again looks to the Vatican for leadership. Civil wars and revolutions may still change the issue in several countries, but the Vatican can count its gains.

Meanwhile the League of Nations has at least temporarily ceased to influence the nations, and the Vatican has become more powerful on the Continent. Withdrawing from political action, it maintains its policy of internationalism and peace against the nationalism and armament for war which have ascendancy in Europe. And here in one respect, it may be said the Vatican has not succeeded as well. While it has maintained the specific rights of Catholics, it has not been able to check general movements which the Church opposes.

The Church is stronger today than it was before the war or four years ago; the policies of the new Vatican State have triumphed in so far as they safeguard Catholics; but the march of the dictators, the super-nationalism of the twentieth century, the preparations for war today, as in the past, are stronger than churches and statesmen. Significantly the Vatican remains in some instances a solitary, but always a consistent and powerful, force for internationalism, disarmament and peace.

It opposes Fascism as well as Communism, preferring the former not because it is less a denial of Catholic ideology but because no compromise on religion has so far been possible with the latter. Although the present Pope has clearly drawn the line between Communism and Socialism, refusing to use the political trickery of two dictators in confusing the two international movements, he has insisted that Socialism is also incompatible with Catholicism, although millions of Socialist voters are Catholics.

Today the Church is more alert than ever in its history to the political and moral currents in which modern society is caught. While the Pope declares that a return to fundamental Christian principles will prove the salvation of society, the Vatican works with the realism of modern statesmen.

"Peace," Pius XI said in a Christmas message, cannot become permanent so long as "selfish and hard nationalism" prevails in place of "true and genuine love of country, so long as we find hatred and jealousy in place of good-will, suspicion in place of brotherly confidence, ambitions of hegemony and domination in place of respect for the rights of the weak and small."

Nationalism, hatred, jealousy, suspicion, ambitions of hegemony and domination, and economic stupidities unprecedented in history, are now leading Europe to the edge of disaster. The Pope speaks for brotherly love and good-will, Vatican diplomacy strives to counteract the forces of national European destruction. There are many reasons to believe the reports from Rome that the Pope is prepared to take more definite actions in coming international crises than his predecessor did in 1914. This is held justified by the knowledge of increased power.

Not in Russia

You have a five-year plan, but I, dear sirs,
Have my own plan in common with most men;
And every one of us, unless he errs,
Knows his own plan for three score years and ten.

I have made mine intimate with my own hands,
Bought it and paid for it with living love.
Leave me alone, then, give me no commands
That only dispossess me and disprove.

Show to me happier handiwork than mine,
Show me a heart made more content by toil—
If so, I fold my hands beneath a vine
And plant my fallen head below the soil.

Break up my hedges into tenements,
Dispose my iris into neighborhood—
And then, with all the rations and the rents,
Find out if others' labor is as good.

Find out if any man will be denied
The right to be his own proprietor,
The private need to linger with his pride,
Whether his pride be little or be more.

Give me a year to watch a poppy grow,
If I can earn that year and nurse the seed;
But ask me nothing that I do not know,
Nor bid me plant more cabbage than I need.

WITTER BYNNER.

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REMEMBERED ROSARIES

By JOHN F. O'HAGAN

FEW GREATER chapters of zeal and religious conversion exist than the gigantic task performed by the Spanish *Padres* across the mountains, deserts, valleys, rivers, lakes and continents from Puget Sound to Patagonia. These exploring, energetic priests brought millions of uncivilized aborigines into the fold of the faithful. Their introduction of a new religion and a new language to primitive peoples are silver and golden threads woven into the tapestry that is the imperishable masterpiece depicting the exploration and settlement of the New World. The crucifix in the hands of those valiant missionaries accomplished what the swords of the *Conquistadores* failed to achieve. Faith and not force brought the natives of New Spain under the influence of the flag of Ferdinand and Isabella.

Where missions were not established, those early pious, persistent, peripatetic priests frequently left behind them that great universal means of devotion—the rosary. So deeply rooted became this prayerful custom that although the *Padres* in some cases never returned to the places where they established the practise of the recitation of the beads, explorers and priests, many generations later, found the descendants of those baptized by the first spreaders of the Gospel in the New World, still reciting the rosary.

One afternoon, when a boy, I quickly dismounted from a horse in front of the home in Maplewood, New Jersey, of Professor James Ricalton, explorer and traveler, who had gone into the far places of the earth to find a straight-grained bamboo to be used in the early filaments of the incandescent lamp by Edison. I used to visit him to hear him tell of his travels and to gaze upon his souvenirs and curios. Upon this occasion, as I jumped from my bronco, a rosary slipped from my pocket and the old professor graciously picked it up. It reminded him of a very interesting incident, the evidence of which he possessed in an odd rosary that he prized highly and which he had secured in an inaccessible place in the interior of Indo-China during one of his most difficult and dangerous trips.

He told me how with some native guides he came upon a settlement of huts made of animal skins. The only evidence among the natives of any previous contact with white men was the rosary beads owned by many members of the tribe. They were made of small dried nuts strung on leather thongs, with the crucifix carved from camel teeth. These simple, semi-savage people told, through an interpreter, how in the long, long ago, many, many floods back, a black-robed holy man had visited their fathers and told them of the death on the Cross of the Father of the World. The whole story of His birth, death and Resurrection was recited with the aid of the beads. After many years with their ancestors, the holy man died and he was buried just outside the village, where his grave, piled high with stones and over which hung a huge rosary, was shown to the white explorer. Without a priest and the use of the sacraments, these people retained their only Catholic practise in the recitation of the beads. One of these crudely fashioned fifteen-decade rosaries was among the old schoolmaster's most prized possessions.

This interesting story, plus my own daily practise of the recitation of the beads as inculcated by the Christian Brothers to whom I went to school at an early age, developed an interest that was rewarded by finding in many places strange types of rosaries fashioned by natives from the best available local materials. The piety of many odd people produced novel improvisations.

I have seen among the wood branch of the Cree Indians in Northwest Canada beads made of dry pods strung on deer hide, with the crucifix carved from a tusk. Among the stone branch of the Crees I have observed beads of carefully matched pebbles that had been patiently holed through with bone needles and all held together by dried bird gut while the cross was made from deer horn. Far removed from any church I have seen stalwart Yaqui Indians praying before a crude cross on a Sonora hillside, with beads of solid gold nuggets which were handed down from one generation to another, the crosses made of beautiful native woods and all held together on ingeniously produced hammered copper strings.

Southwest of Merida in Yucatan, I have seen Mayan Indians with beads of tiny tiger claws strung on finely braided henequen which was dyed a deep golden color for the joyful mysteries, black for the sorrowful and white for the glorious. The crucifix was made of hand-carved semi-precious stones.

In the Chiriqui Laguna District on the northeast coast of Panama, in an ancient settlement of Negroes (whose slave ancestors must have escaped from plantations in the West Indies), I found beads of shark teeth held together by a dry, tough seaweed, with cross made of beautifully polished tortoise shell.

Among the coastal Indians of Venezuela I saw tiny but minutely matched roundish shells, while

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the cross was carved from a native gourd and all strung together on human hair.

An old squaw used to sell herbs and wild flowers in and around Lander, Wyoming. About her neck she wore a rosary of carefully matched elk teeth strung on finely rolled buffalo sinew, with a cross cut from quartz. One day I saw Joe Amonette, a rancher, offer the ancient Indian a big fistful of silver dollars for her necklace, as he thought it to be. He wanted it for the fine teeth it contained. At the offer the squaw grunted and walked away. Several hours later Amonette offered her two large fistsful of silver dollars for what he thought was just an Indian's adornment. She became indignant. "Whole tepee dollars no take," she said as she turned away caressing her beads, although she would walk miles to sell a dime's worth of flowers.

A full-blooded Oaxacan Indian priest in Mexico once told me that the Indians of Latin America tenaciously clung to the rosary because in its recitation they could make a profession of twelve of the principle articles of faith, in the Apostles Creed, as well as say the three most universally used prayers in the Church: the Our Father, the Hail Mary and the Gloria. "No matter how infrequently a priest may be able to get to these people, often in remote, distant places, Our Lady of the Rosary never permits their faith to die," he said.

Influenza was taking a heavy toll in the navy during the winter of 1917-1918. One day a messenger announced that a lad in my division wished to see me in the "sick bay." He was conscious, but in a critical condition. He had reached that state where, scenting death, men so often seek to jettison the undesirable cargoes of their conscience and before the final abandonment of the ship that is Life bring out those deeds that have been hidden in the dark holds of Memory.

The lad began the conversation by telling me: "I'm going West soon. In my ditty box is a rosary. Will you please see that it is buried with me? I ran away from home. I enlisted under someone else's name. I have no relatives. My mother made me promise I would always carry that rosary. It was with my father when he was killed in the charge up San Juan Hill."

Already there was that strange far-away glassy expression in his eyes as though seeing beyond the ken of man. He was slowly sinking. I sent a messenger for the ditty box and extracted his rosary of heavy brown beads.

"Please, Mr. O'Hagan," he said shyly and sadly, "help me with an Act of Contrition."

I knelt down beside him, placed the beads in his hands and slowly, word by word, recited the prayerful plea of the penitent. It had hardly been completed when he took one long, deep breath, closed his eyes and passed into eternity. I wound his beads securely about the fingers of this lad who had the distinction of dying holding the same rosary that was carried by his father, when he too died in the service of his country.

Shortly after being assigned to the U. S. S. Utah, flagship of the Fourth Division of the fleet, I noticed an officer (one of the ablest of the younger ordnance experts in the service) always walking alone on the forward deck after dinner. Upon the same deck, as its first captain, nine years before trod a great convert and devotee of the rosary, and then the supreme naval officer of our immense war-time forces, Admiral Benson.

We were southward bound out of Guantanamo Bay, Cuba, for battle maneuvers. I was standing forward one night, contemplating the eloquence of the silence of a calm sea and the beauty of the moonlight when the brilliant but taciturn officer approached me and asked me to join him in his walk. We paced the deck for some time without speaking. It was one of those unmatchable nights when men are shamed to silence so much are they subdued by the sublimity of their surroundings.

Then the grandeur of it all drove us to weakly attempt to analyze the awe-inspiring immensity and brilliance of what our eyes beheld. We pondered upon the imponderables. We discussed the problems of matter, time and space, and man's weak effort to bridge by symbols the wonders of Creation. We dwelt upon the limit of man's comprehension standing as it does between the polar extremes of physical matter, revealed in its minuteness by the most powerful microscope and the immensity of the visible universe disclosed by the telescope. Suddenly as though he wished to apologize, or to express regret that we had not met before, my shipmate told me why he walked alone each evening. He had been doing it for years. Then he showed me a pair of beads. They were his reason for walking alone. He wished to meditate as he recited them. He was a convert. The rosary had belonged to his wife. She died when their child, then in a convent in Maryland, was born twelve years before. He concluded:

"She said them every day for me. The least I can do is to say them every day for her."

I dared not answer immediately. Silence was a better tribute to such devotion. Finally, to take his mind from the subject, I pointed to a shooting star scampering through space just off our starboard bow, scattering star dust that looked like golden rain in the tropical sky. We then bade each other good-night and, having decided to sleep on deck, we crawled under our blankets to gaze at a sky bejeweled with stars such as so many masters have attempted to paint as a background for *Stella Maris*—Mary, Queen of the Rosary.

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Seven Days' Survey

The Church.—The Holy Father has sent his blessing to the officials and people of Peru on the occasion of the fourth centenary of the founding of that country and the laying of the first stone of the cathedral at Lima by Francisco Pizarro, January 15, 1535. * * * Plans for the presentation of "Veronica's Veil" at Union City, New Jersey, under the supervision of the Passionist Fathers, from March 10 to April 17, continue to progress. Senator David I. Walsh of Massachusetts has accepted the office of chairman of the National Committee which already includes eight bishops. * * * Word comes from Johannesburg, South Africa, that a week's congress of the Catholic African Union came to a triumphant conclusion with Pontifical High Mass celebrated in the open air by the Apostolic Delegate and attended by 3,000 Catholic natives who listened to sermons in Zulu and Sesuto delivered by a native priest. In an editorial at the time, the *Southern Cross* of Johannesburg envisions the day when South Africa becomes once more a "Black Dominion." * * * Hilaire Belloc arrived in New York on February 14; he has just completed a new book on Milton. * * * It is reported from Amsterdam that the German bishops have again failed to bring about a final agreement with the Nazi government regarding the practical application of the Concordat with the Holy See. The freedom and independence of the Catholic Youth groups and other Catholic associations is the main point at issue. * * * The third All-India Catholic Congress recently held at Poona passed a series of resolutions concerning the defense of the Catholic family and the manner of conducting Catholic education. The Congress appealed to civil authorities to avoid any action tending to weaken the institution of the family and called upon Catholic religious and lay leaders to devise measures for the protection of Christian home life among families who have migrated to urban areas.

The Nation.—The decision of the Supreme Court on the gold clause, reported in some detail elsewhere in these columns, overshadowed all other national events in the week covered by this Survey, while the pending recommendations for extension of the NRA, together with the continued debate on the $4,000,000,000 work relief program, were large events rushing to a climactic stage. * * * General Robert E. Wood, president of Sears Roebuck and Company, was announced as the administration's choice as the virtual administrator of the huge proposed work relief fund. Technically he will head a committee of the Business Advisory and Planning Council and will advise the President who, unless Congress upsets his plans by insisting on earmarking some of the amount for particular projects, will be commander-in-chief of the government's army of dollars against the depression as he is commander-in-chief of all the armed forces in case of war. * * * The government's suit against Andrew W. Mellon, former Secretary of the Treasury, charging that in 1931 he filed a fraudulent income tax return and now owes the Treasury $3,075,103 in extra taxes and penalties, opened in Pittsburgh. The attorney for Mr. Mellon declared that instead of paying $647,559 in taxes that year, his client could have avoided paying any taxes at all by establishing his capital losses through sales of his securities in the then falling market, and that instead of attempting to defraud the government, he had been planning to build a public art gallery in Washington and present to the nation his $19,000,000 collection of old masters. * * * The House committee which has been investigating alleged un-American activities in the United States by foreign propagandists and plotters, recounted evidence of Fascist, Nazi and Communist propaganda sponsored from abroad as well as widespread agitations by native Americans for the substitution of various forms of these different types of government for the present American system. It recommended to Congress legislation requiring the registration of all foreign propagandists, measures to speed the deportation of undesirable aliens and further legislation making it unlawful to advocate overthrow of the government by force.

The Wide World.—A stout contingent of Italian troops, equipped with nearly everything money can buy, left for Somaliland. Meanwhile Emperor Haile Salessie besieged Rome, the League of Nations and other centers, asserting that Abyssinia longed for peace. But France and Great Britain seemed resolved to let Mussolini have his way, and only the newspapers took cognizance of the non-aggression pact signed by the two rival powers during 1934. Experts averred that an Italian army might find it difficult to fight both nature and the natives, but concluded that if Il Duce were willing to put enough into the venture he might succeed ultimately. * * * After the council of German leaders summoned by Hitler had deliberated extensively, it replied to the Anglo-French communiqué by stating that the air pacts proposed sounded attractive, but that Germany would like to talk to Great Britain about them before proceeding farther. No reference to the League of Nations, Austria or the Eastern Locarno was contained in the German message, which aroused considerable dissatisfaction in France. * * * London was rocked by the failure of a pepper pool, which wiped out the assets of three financial houses and threatened to become a scandal of major proportions. A parliamentary discussion of the matter is scheduled to begin promptly. * * * The British Academy made a belated bow to modern ideas in art by awarding a medal to Mynheer Dudoc, contemporaneous Dutch architect whose residential ideas are carried out in the city of Hilversum, Holland. * * * Dr. Ernst Barthel, Nazi appointee to the University of Cologne, has declared that the Copernican system is out of date, a new and better explanation of the

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ways of heavenly bodies having dawned on him since the advent of National-Socialism. * * * The Foreign Policy Association devotes its latest bulletin to "The Trend toward Dictatorship in Japan." The author says that unless economic conditions improve greatly, "The next serious internal crisis or international conflict would once more foster all the tendencies toward 'a strong hand in control.'"

* * * *

The Gold Decision.—After a month of uncertainty for the administration and leaders in industry and finance the United States Supreme Court by a vote of 5 to 4 declared that holders of government and private securities with gold-payment clauses must accept depreciated currency, dollar for dollar, in payment of the interest and principal sums named in the contracts. In the case of private obligations, enforcement of the gold payment clauses, it was held, would limit the constitutional powers of Congress to regulate the value of money, borrow money and regulate foreign commerce. Another consideration that weighed heavily is the disruption that would have resulted if debtors with gold clause obligations were forced to make payments on the basis of $1.69 to the dollar while their receipts continued at the rate of dollar for dollar. The Court censured Congress, however, for "attempting to override" the definite obligations it had created in the issuing of gold-payment government securities. Since the damages to security-holders are only nominal at present, due to the fact that devaluation of the dollar has not diminished the purchasing power of the interest and principal of the contract with the government, they cannot collect any additional sums. If the purchasing power of the dollar decreases, these citizens may be able to sue for damages at a Court of Claims on the basis of this decision. In presenting the minority opinion Justice McReynolds delivered a scathing denunciation of the New Deal currency policies, declaring of the Constitution that it did not seem "too much to say that it is gone." Despite these factors counterbalancing the general ruling, business boomed in Wall Street and American shares skyrocketed in the London market as a prelude to a return of large sums of American money from overseas.

Permanent NRA.—Congress expected a message from the President February 18 suggesting a two-year renewal of NRA, but concern over the gold decision brought a postponement. The Senate had already arranged a warm and critical welcome for any proposal to make NRA quasi-permanent. Congress believes that if it is to become a regular feature of the American system, it should be thoroughly "scrutinized," and Senators Nye and McCarran, to give a lead to the scrutiny, offered a resolution containing twenty-one accusations of injustice against it. The Senate Judiciary sub-committee, headed by Senator King and having as a member Senator Borah, was looking for money to investigate infractions of the anti-trust laws occasioned by the code system. The condemnatory Darrow report of last summer was brought again before the public. Sponsors of the "little man" led the critical forces. The opening accusation of the twenty-one put before the Senate claims that the existence of small enterprise is jeopardized by NRA. The resolution says further that "hordes of paid investigators and inquisitors travel over the country, practicing unlawful searches and seizures." Price fixing, using fictitious wage scales as an excuse, is condemned, as are the secret and mysterious deliberations of Code authorities. The final charge states that Code administration often "has lost all semblance of a rule of law and has become a rule of men, bent upon the suppression of their weaker competitors."

Trade Disputes Laws.—Senator Wagner is reported to have completed the drafting of a Trade Disputes Bill which he will present soon to Congress. The Legislature is expected to decide definitely four points in the labor-industry struggle which present laws leave so vague that the courts have held up positive action concerning them for a year and a half. First, the Wagner bill is said to outlaw company unions, as did his defeated bill last year. No company could contribute funds to a union which met with it for collective bargaining. Second, the organization of the majority of the employees of any concern would have sole rights to make agreements and contracts with the management. This is an explicit statement of the implications drawn from present laws which the N.L.R.B. is supporting up through the courts in the current "Houde case," and a denial of the "proportional representation" plan by which the administration sidetracked trouble in the auto industry last year. Third, the National Labor Relations Board would have complete power over all other labor boards in cases dealing with interpretations of Section 7a. This would eliminate conflicting decisions and would prevent the President's transferring a case from the final N.L.R.B. to some board lower in the hierarchy which deals with a specific industry, as he did when he gave the Jennings case to the Newspaper Industrial Board and caused the resignation of two Labor Board members (one of whom reconsidered). Finally Section 7a would become a law of the land for all business, codified and not codified. This would be a sort of enabling act (there is no law against it now), which would support labor in any attempts to organize in industries that were not organized according to the code system.

The Mexican Situation.—Archbishop Leopoldo Ruiz y Flores, exiled Apostolic Delegate to Mexico, has addressed an open letter to President Cardenas. He declared that constitutional law had been violated by orders banishing priests and bishops from their native country, forbidding the clergy to exercise their religious functions, dismissing Catholics from public office, and seizing institutional and private property. The Archbishop also declared that, in the face of all this, denial that a persecution was in progress meant only the addition of "hypocrisy and deception" to ruthlessness. In the United States, Archbishop Michael J. Curley, of Baltimore, addressed an open letter to the Washington *Post,* protesting against an editorial denunciation of the Borah resolution. His

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Excellency declared that the resolution sponsored only an investigation of conditions now existing in Mexico, and that therefore it deserved the government's support as an action in conformity with American tradition. Several non-Catholic visitors to Mexico have expressed their conviction that persecution is actually in progress, whatever may be the historical reasons underlying the present trend toward "Socialism." Meanwhile little was changed in Mexico itself. Foreign Minister Portes Gil entertained a visiting delegation of Chilean university students with a eulogy of the "revolution" and a denial that "persecution" is a matter of fact. The National Confederation of Students, a non-sectarian Mexican organization, was reported to have drawn up a resolution against the suppression of "liberty of investigation" at the University of Monterey. According to dispatches, Archbishop Pascual Diaz was sentenced to pay a fine of $149 or go to prison, for having officiated outside his diocese. The Episcopal Church in the United States refused to go on record as disapproving the present actions of the Mexican government. Construable as an attack upon the "high church" membership, this action was also based on the assumption that Episcopalianism would "get by" because the brunt of the attack was against Catholicism.

Max Liebermann.—Though his reputation in Anglo-Saxon countries was circumscribed by the existing relative unfamiliarity with modern German art, Max Liebermann (1847-1935) was undoubtedly a painter whom the future will rank with Manet and Cézanne. He was of Berlin Jewish ancestry; and so the attack on non-Aryans carried out by the Nazis was also a painful insult to this aged painter who had done more than any other artist to raise modern North German landscapes to the level of unforgettable beauty. It is best, perhaps, to begin with his most recent works—the extraordinarily delightful, concrete pictures of his own Wansee garden, to the resources of which he was virtually limited when age rendered travel, especially to his beloved Holland, no longer feasible. A good example is the "Garden," now in the possession of the Bremen Museum, where his favorite silver blues blend with olive green and reddish orange to create a vivid impression of world-wide light caught in the prism of a small space. The work of his maturity was characterized by an Ingres-like devotion to strict form, to which coloring was subsidiary. He fancied particularly scenes in which human figures in action could be grouped in conformity with a dominant mood. "The Courtyard of the Orphanage in Amsterdam" and the still better known "Women Mending Nets" are excellent instances of his creative ability, blending as they do an almost naive responsiveness to nature (often reminding one of Millet) with an ascetical reverence for the demands of composition. His earlier work had included many "interiors," and probably helped him above all to acquire the mastery of portraiture which all Europe respected. Few modern painters manifest so long-continued a development: seemingly he was capable of almost endless artistic rejuvenation, and he prided himself upon being a European rather than, in the strict sense, a nationalist.

Living Pages of History.—In honor of the four hundredth anniversary of the discovery of the St. Lawrence River by Jacques Cartier in 1534-1535, the New York Public Library is now holding a remarkable Canadian historical exhibit. It is so cleverly arranged that a visitor who views the display cases of contemporary historical accounts in their proper order is enabled to sense the broad outlines of our neighbor's life story. Many of these handsome old volumes are rare, but each is chosen for its contribution to the general development of the historical theme. All three of the earliest accounts of Cartier's voyages are there, including the reprint of a manuscript not discovered until 1867. Champlain's works on Canada, which were published in the early part of the seventeenth century, comprise another noteworthy display. There follow some volumes on the Recollet Franciscan missionaries, the Ursuline nuns and the Congregation of Notre Dame. Perhaps the backbone of the exhibition are the volumes, "Rélations de la Nouvelle France," the famous Jesuit Relations, which are the reports of the Jesuit missionaries in Canada to the provincial in France from 1632-1673. The library has the complete set, and the volumes exhibited tell of the martyrs Jogues, Brébeuf, Garnier and Gabriel Lalemant, and of the explorers Nicolet, Joliet and Marquette. To some, the later periods in the exhibition will be of lesser interest but among the features to be noted in passing is the earliest known engraving of Niagara Falls. Many of the volumes are opened at most interesting pages and the early maps and illustrations are particularly absorbing. The exhibition is of interest to the general public as well as the historian; it will be continued at least until Easter.

La Vie Catholique.—The French weekly, *La Vie Catholique,* after ten years of successful publication, appeared February 2 with new make-up and new emphasis. Its editorial policy remains the same, "to show believers manifestations of the activity of good workers for the Gospel," and the reorganization has concentrated upon projecting more directly the vitality of that activity and in such a way that the reader imbibes practical methods of joining in it. An appeal was made January 10 for over 100,000 francs and after five weeks 74,391 francs (about $5,000) had been donated. The paper includes regular departments on religious life, literature and the arts, science and apologetics, the family and the profession and others. For an American, however, the most impressive element of the magazine is the chronicle, theory and discussion of the numerous associations of French Catholics organized according to socio-economic function or age group. A page headed "L'Apostolat" is devoted to the organization of Catholic young industrial workers, young farmers and young marine workers, and the general Catholic association of young French people founded in 1886 by Albert de Mun, and to the *mouvements spécialisés,* which are Christian syndicals. The relation of these organizations to politics and industrial strife is taken up, and there are reports on strikes they are conducting in the north of France. *La Vie Catholique* helps to eliminate those psychological shackles which seem to

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frustrate Catholics, desiring to live a Christian life but feeling, "What shall I do?"

For Cultural Recognition.—Dr. George J. Ryan, president of the Board of Education of New York City, was tendered a reception at the Casa Italiana at Columbia University, which marked another in the long list of honors paid him for his development of the city's schools and for his work in behalf of the scholarly recognition of Italian culture. Dr. Ryan recently returned from an extended trip through Italy as the guest of the Italian government. The political passions of the times were exemplified by the fact that while speakers at the reception were extolling Dr. Ryan for his educational activities, representatives of the Columbia College and Barnard divisions of the University Anti-war Committee picketed the building in protest against his friendliness with a Fascist government. Dr. Stephen P. Duggan, director of the Institute of International Education, who acted as chairman of the proceedings following the reception, presented to Dr. Ryan a memorial book containing letters, pictures and other reminders of the Italian universities which he visited. For his various educational, charitable and civic activities, Dr. Ryan has received many marks of recognition, including the Legion of Honor, the Cross of the Order of Loretto, the Cross Dedicacao of Portugal and a gold medal for the diffusion of Italian language and culture. He is also a Chevalier of the Order of the Crown of Belgium, Officer of the Order of the Crown of Italy, Commander of the Order of St. Lazare and Jerusalem, and a Knight of the Order of Malta.

The Woman's Orchestra.—To the thunderous acclaim of nearly 2,000 people crowding into every available inch of New York City's Town Hall, the Woman's Symphony Orchestra of New York made its début, led by the well-known conductor, Miss Antonia Brico. Miss Brico and the orchestra of eighty players began with Handel's Concerto Grosso in D minor, continued with Schumann's Symphony No. 1 in B flat and concluded with Tschaikovsky's "Romeo and Juliet" overture—an ambitious program which was rendered, according to the opinion of the critics, with fine musicianship and color, and, considering the newness of the ensemble, with remarkably few flaws. The players wore black, long-sleeved gowns, with white collars, and Miss Brico, a simple, dark suit. This is the first woman's orchestra in New York of any serious pretensions since Ethel Leginska headed one many years ago. The purpose is to provide occupation for women instrumentalists and a training opportunity for latent talents, as well as to offer to the public concerts equal to those, it is hoped, of any other major symphony orchestra. The new orchestra has a distinguished sponsorship, including Mrs. Franklin Roosevelt and Mrs. James Roosevelt. Judging by the initial performance and the reception accorded it, the indications are that a permanent addition has been made to the history of music in the United States. A woman's symphony orchestra already exists in London and Chicago.

* * * *

Relief.—A recent report of the United States Conference of Mayors shows the tendency to pass relief burdens along to the federal government. It indicates that only five of the thirty-seven large cities studied paid as much as one-third of the municipal relief bills in 1934. Boston led the way, paying 66.9 percent of a $25,000,000 relief bill over twenty-one months. San Francisco was second, paying 53 percent of its expenditure on relief, and Oakland third, paying 48.6 percent. New York City led in the amount spent on relief: $60,000,000 in twenty-one months, a sum greater than that of the next eleven largest cities combined. New York State and the federal government in this period contributed an additional $135,432,944 to the city's relief budget. Baltimore paid less than one-tenth of 1 percent of its relief expenditures, Houston only two-tenths of 1 percent and Chicago eight-tenths of 1 percent. The municipalities surveyed assumed 24.1 percent of their relief costs in 1933 but only 19 percent in 1934. F.E.R.A. figures also reveal that from January, 1933, to September, 1934, only seven states in the Union paid as much as half of the relief expenditures of state and local governments: Maine, Vermont, Massachusetts, Rhode Island, Connecticut, Delaware and New York. In twenty-nine states, the federal government footed 70 percent of the bill and in fourteen of them it paid 90 percent or more, in the following order: Kentucky, 90.2; Oregon, 90.2; Nevada, 90.9; West Virginia, 91.2; North Carolina, 93.9; Georgia, 95.1; Tennessee, 96; Alabama, 96; Arkansas, 96.8; Florida, 97.1; Louisiana, 98; New Mexico, 98.1; South Carolina, 98.6, and Mississippi, 99.1. In the third quarter of last year, relief expenditures were more than twice as large as in the first quarter.

Soviet Farms.—In Russia the Congress of Collective Farm Workers has resolved "to encourage the collective farm members to improve their joint property by guaranteeing permanent use of the land; to define clearly what is the collective farm property and what is the property of the individual members." The land remains state property, but is assigned permanently, in a way reminiscent of the medieval era, to the particular membership of the specific collective farm. Expulsions will be strictly controlled. Members leaving collectives will not get their old land back, but will receive place on undistributed state land. Socialized property will include: machinery, working animals, seed reserves, fodder for collectively owned animals and buildings used for collective purposes. Individual patches will be assigned to members (their total area will be reduced since at present more than half the land in some collective projects is in private allotments), and they will be permitted one cow, three calves, two sows with litters, fifteen sheep or goats and any number of poultry and rabbits. Kulaks, having been defeated, will be welcomed back to Soviet farms. The general purpose is to let collective farmers know that they will reap the benefit of improvements they make. Thus the distinction between property for use and productive property, and between ownership and tenure, is apparently fostered by the Communists.

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The Play

By GRENVILLE VERNON

Noah

WHETHER or not "Noah" will in a popular sense turn out to be another "Green Pastures" I do not know, but I do know that it deserves such a success. For "Noah" is one of the most delightfully original plays that New York has seen in years. It is a play which ought to appeal to every intelligent theatre-goer, and to the vast mass of intelligent men and women who are no longer theatre-goers. Its idea is whimsically attractive, its dialogue is amusing and at times poetically beautiful, its staging is admirable, and the acting of the chief character magnificent. It is true that there are a few tenuous moments, but these are at once made up for by what succeeds. In short, it is a play in a thousand.

The story of the play is, of course, the Bible narrative of Noah and the Flood, told with a delicious innocence and naïveté, yet humanly, and with what is basically an exquisite reverence. I do not know whether André Obey, the author, is a practising Catholic, or even if he is a Christian, though I strongly suspect that he is both, but he has written a play which is informed, despite some of its extravagant episodes, with a spirit that is magnificently religious. M. Obey's Noah is a simple old man, and though he is not altogether guileless, his is a guile in which there is no evil. To find today on Broadway a play in which goodness and simple faith are the supreme qualities makes one gasp and rub one's eyes. Yet such a play is "Noah." The character of Noah himself as drawn by M. Obey is a veritable symbol of faith, and, what is unusual with a modern dramatist, there is neither irony nor condescension in his telling of the story.

The scene opens with Noah talking to the Lord. The Ark is finished and the animals enter, and after them his wife and three sons with the three girls who are to be their wives. Then we have the sons and the wife beginning to doubt that the waters will ever recede. The animals have faith, however, and this comforts Noah. He sends out the raven and finally the dove, who returns with the twig of olive. The Ark rests on Mount Ararat, and Noah's children desert him and go their several ways; the animals desert likewise, and the bear whom he thought his friend tries to kill him. His wife, too, no longer seems able to sustain him with her belief. Alone beside the deserted Ark he raises his eyes to God and prays, asking for a sign that his faith be justified. The Lord sends a rainbow, and Noah bows his head and says, "That's nice."

This is the simple story, but the homely touches of philosophy, the passages of poetry, the tenderness of Noah's character, his love and forbearance with his children, his solicitude for the animals, his rectitude and unwavering faith in God, must be seen to be appreciated. In a day of doubt, of cynicism, of immorality, this little play is like the shadow of a rock in a weary land. "Noah" in the admirable adaptation of Arthur Wilmurt is tender, reverent, human, true. Above all, it is good.

And now I come to Pierre Fresnay. M. Fresnay, a Frenchman and a former artist of the Comédie Française, created the part of Noah when it was produced in Paris. He plays it now in English. We have seen M. Fresnay before, this season, as the impecunious French aristocrat in "Conversation Piece." He then proved himself an actor of high comedy such as the English-speaking stage today perhaps does not possess. As Noah he plays an altogether different type of character, plays it too as perhaps no one else could play it today. He is humorous, tender, reverent, and when it is called for he displays a power both of voice and innate emotion that is a revelation. To see M. Fresnay is to attend a lesson in acting. And there isn't the slightest sign or intonation which might lead one to suspect that English isn't his mother tongue. If M. Fresnay stays on the English-speaking stage we may well call him blessed! Margaret Arrow is excellent as Noah's wife, but the parts of the three sons and in a lesser degree of the three daughters suffer from the inadequacy, and in the part of Ham, the lamentable inadequacy, of their enunciation and pronunciation. This is particularly unfortunate in the case of Ham, for Harry Bellaver has a natural sense of the theatre. He displays all that is unpleasant in a certain type of American voice. Set against the magnificent voice and pronunciation of M. Fresnay it is doubly unpleasant. The animals designed by Remo Bufano are most amusing, and Cleon Throckmorton's settings delightfully whimsical. (At the Longacre Theatre.)

Rain

THERE is no need to go into the story of "Rain," for it was given in New York twelve years ago and ran for more than a year, and it has been given in every stock theatre in the country. It is not a pleasant play, nor a pleasant subject, and it is the parent of a long list of similar plays, none of which, however, ever reached its popularity. The reason for its revival was the desire of Mr. Harris to present Tallulah Bankhead in the part of Miss Thompson, a part which Jeanne Eagels made so peculiarly her own. Why Miss Bankhead should have seen fit to dress exactly as Miss Eagels did may well be asked, for in twelve years women's clothes have changed, as was manifest by the dress worn by Ethel Intropidi as Mrs. McPhail, but it is none the less certain that Miss Bankhead gave a magnificent acting performance, a performance which after her exaggerated first scene was fully the equal of Miss Eagels's. Miss Thompson is of course an actress-proof part, but Miss Bankhead gave it with a nuance and a gusto which raised it far above what any ordinary actress could make of it. Hers was a most successful *tour de force*. Herbert Ranson, too, gave a superb enactment of the fanatical Davidson, an enactment which does not suffer by comparison with his predecessor. Excellent too were Ethel Wilson as Mrs. Davidson, Walter Gilbert as Sergeant O'Hara, Granville Bates as Horn, and Nicholas Joy as Dr. McPhail. (At the Music Box.)

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Communications

THE MASS, *TERRIBILIS*

Halifax, Nova Scotia.

TO the Editor: These few thoughts were inspired by the Mass said on the day or the anniversary of the dedication of a church.

The universe is, of course, our cathedral. Star-studded, sun-illumined, with the wide earth for nave and transepts. Through its countless aisles, our guardian angels walk ever beside us, shining exemplars, who do God's will in the constant heaven of His presence as we pilgrims should do it in exile; they whisper to our spirit those happy messages and delicate warnings that come we know not whence. And sometimes, through shadowy arches or sunlit spaces, the dear dead bear us poignant company. Yes, earth is the ground floor of a divine temple.

The friendly church is a place of more intimate worship; there Christ veils His Godhead in homely guise, that He may remain man's comrade "all days, even to the consummation of the world." How near Him we kneel! Our eyes may see and our lips receive Him at the heavenly banquet; and yet, "terrible is this place!"

"Terrible is this place," this shabby pew, this perhaps gaudy church, where we kneel; it is "the House of God and Gate of Heaven." Here has He pitched a lowly tent, the Lord of might; and behind a tiny curtained door, His heart of love watches and listens forevermore. This place is called God's hall of audience, where, when petitioners throng, the poor win a readier hearing than the rich.

Through its gateway ajar, can you not catch a glimpse of the holy city, the new Jerusalem, gold and crystal, colorful as the rainbow, "enlightened by the glory of God, with the Lamb as the lamp thereof"? When we pass thither by the other, the dark, portal—as we hope will be our fortune—"God shall wipe away all tears from our eyes; and death shall be no more; nor mourning, nor crying, nor sorrow shall be any more."

So the Epistle speaks, and the Gradual adds praise to praise. "This place is flawless, an inestimable mystery." When we kneel here, adoring and petitioning, our prayer rises to God with the chorus of the angels who stand in His unveiled presence.

The Gospel brings us back to earth. At thought of self, we bow our heads in humility; for as Schiller's archbishop says, "We are sinners all, and most unworthy." Sinners, yes, but "the Son of Man is come to seek and to save that which was lost." From a sincere heart Zaccheus shows us the highway of salvation: "Behold, Lord, the half of goods I give to the poor; and if I have wronged any man of anything, I restore unto him fourfold."

Joyfully, then, with undivided heart, we offer all to God, all that we have and are, all our little human universe; and we see with great gladness the faithful assembled. "O God of Israel, keep us in this joyous goodwill, alleluia."

"My house," chants the Communion verse, "shall be called the House of Prayer, saith the Lord; in it everyone that asketh receiveth, and he that seeketh findeth, and to him that knocketh, it shall be opened."

Then, the last prayer brings to mind the holy city, the *beata pacis visio*:

> "Vision dear of peace and love,
> Who, of living stones upbuilded,
> Art the joy of heaven above. . . .
>
> "Bright with pearls her portal glitters!
> It is open evermore;
> And, by virtue of His merits,
> Thither faithful souls may soar
> Who, for Christ's dear name, in this world
> Pain and tribulation bore.
>
> "Many a blow and biting sculpture
> Polished well those stones elect,
> In their places now compacted
> By the heavenly Architect,
> Who therewith hath willed forever
> That His palace should be decked."
>
> (Translation from "The Baltimore Manual.")

It prays that "the Church, prospering materially, as it does, may grow also by spiritual increase."

Other Masses are more glorious. They bring us to the cross or the crib beneath the open dome of eternity; or show us the mighty ministries of angels, or even allow us to follow the joyous Virgin Mother as she enters a jubilant heaven. Yes, many a Mass brings us vividly within the celestial court. But there, we hold as yet no citizenship; we are still wayfarers of earth. This Mass, *Terribilis,* is more our own; it can make of every little insignificant church a St. Peter's, vast to the spirit and beautiful, a temple of the most high God and Gate of Heaven.

SISTER MAURA.

A CATHOLIC BOOK-SHELF

Dubuque, Iowa.

TO the Editor: A Catholic book-shelf in the public library is the way Catholics of Dubuque, Iowa, have solved the problems of dissemination of Catholic literature and of more Catholic books in the public library.

Other ways and means were also considered. As in all movements, someone had to be the instigator. In this case it was the Reverend Nicholas Steffan, a professor of religion in Columbia College. Father Steffan had in mind a Catholic center or reading-room where Catholic books and pamphlets could be obtained. For two or three years Father Steffan has been working on this project.

A rental library was proposed, but a survey and investigation showed that the financial returns from a rental library were inadequate and that many months elapse before books pay for themselves. In Dubuque, funds were unavailable for a rental library, for office rent and upkeep, so the idea was abandoned.

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Undaunted, Father Steffan continued his work. He secured the film, "Through the Centuries," which was sponsored by the Dubuque council of the National Council of Catholic Women. A nucleus of $140—a small beginning—was realized from this movie for the purchase of Catholic books.

Space was then obtained in the Carnegie-Stout free public library for a Catholic book-shelf. The section allotted to the Catholic book-shelf is in the reference department of the library and easily accessible to non-Catholics as well as Catholics. A list containing titles and authors of 500 Catholic books was sent out to Catholics in the city of Dubuque, with a letter, signed by the president of the Dubuque council of Catholic Women, asking for donations of the books listed, or for money to purchase books. Response to this appeal was very gratifying.

The Catholic book-shelf made its appearance on October 15, and in three months has acquired more than 225 volumes, mostly donations. The shelf has had a successful beginning and before long will contain 500 volumes. Books on the list, not donated, and new Catholic literature will be purchased. Books on the Catholic book-shelf become the property of the Carnegie-Stout public library. They are numbered as are other books in the public library, circulate the same as other books, and are checked out and in by the regular librarian at the main desk. Catholic books in the public library before October 15, were not disturbed or removed to the Catholic book-shelf. And books purchased by the library from the public library fund will not be placed on the Catholic book-shelf.

In the reading-room of the Dubuque public library are to be found THE COMMONWEAL, *America,* the *Catholic World,* the *Catholic Daily Tribune* and the *Witness.* Bound volumes of the *Catholic World,* from 1866, are on the reference shelves.

According to the latest library survey, Iowa is now the best library state in the Union. Previously, the state of Wisconsin held this record. Despite the very drastic cut in Dubuque's library appropriation, the public library has the third largest circulation in the state, Des Moines being first, and Sioux City second.

The Carnegie-Stout public library in its report for the fiscal year, April 1, 1933, to April 1, 1934, had a total of 63,195 books. The volume of circulation was 563,924 books. The per capita circulation was 13.5. The largest daily circulation was 2,861 volumes.

The Columbia College library, Dubuque, contains 48,721 books, in addition to 7,628 government documents and 4,358 bound pamphlets. The Columbia College library is the third largest college library in the state. When Columbia's new library building is completed, this splendid library will be accessible to the Catholics of Dubuque.

Owing to the very high per capita circulation of books in the Dubuque public library, the Catholic book-shelf, undoubtedly, has been placed where it will do the most good.

ANNE MEYSEMBOURG STUART.

THE RELIGION OF THE FUTURE

Altoona, Pa.

TO the Editor: Dean Inge, the "gloomy dean," as he is called, has an interesting article, "Religion in England," in the January number of the *Atlantic Monthly.* The Dean is always readable, he has something worth while to say. He has retired, and it would seem as if his *bête noir,* the "Church of Rome," still pursues him to disturb his peace and slumbers in his quiet retreat.

Writing of Newman's conversion ("secession" the Dean calls it), he says: "My mother told of a visit of Manning [afterward Cardinal] to the rectory [rectories then as now are noted for church gossip] after Newman's secession and before his own. My grandfather, who was deeply distressed at Newman's action, wondered what the motive could be for such a man to leave the national Church. 'A cardinal's hat, perhaps,' said Archdeacon Manning." This story was revived, more unpleasantly, when Newman was about to receive the red hat, mostly by Angelicans (see Ward's "Life of Newman"). The purpose of Dean Inge referring to it at this late day is perfectly obvious—a jab of his caustic pen at Rome!

Evidently the good Dean is not alarmed by the number of Catholic conversions of prominent persons and literary men and women in England. He calls it "a steady trickle [sic] of conversion to Rome." And he accounts for the literary people by writing: "It is rather the fashion of young men of letters to become Roman Catholics." And then he offers a vague explanation ("It may be," he says) why there is the "attraction." It would never do for the Dean to admit that the Church of Rome is "the pillar and ground of truth," and so draws all classes of people to itself.

Of the religion of the future in England, Dean Inge predicts: "If we lose our liberties, like most of the continental nations, whatever we are, we *shall not* be Protestants." And he concludes his interesting review on this optimistic note: Whatever happens, "Christianity will survive by its intrinsic truth and correspondence with the deepest needs and aspirations of human nature."

There is no "gloomy dean" here, and so I thank him for his interesting article, with the reservations which I already set down.

REV. MORGAN M. SHEEDY.

ECONOMIC INTERNATIONALISM

New York, N. Y.

TO the Editor: In his article on "Economic Internationalism" in your issue of January 25, Dr. Ryan attempts to make me out as a free trader of the Cobden school. He could not have made such an error if he had read my pamphlets on "A New Commercial Policy for the United States" and "The World Adrift." In both of these statements I object to the principle of *laissez-faire* in international trade in favor of, not self-sufficiency, but a form of international planning.

This does not mean that I share Dr. Ryan's sympathy with the present tariff policy of the United States. In raising the bogey of overproduction, he makes use of the

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unsound arguments of those capitalists who believe that restriction of production is more important than the increase of consumption. The present tariff policy of the United States operates in the same fashion as do the price-fixing devices in a number of N.R.A. codes—namely, to boost prices and restrict production at the expense of both the worker and the consumer.

It is to be regretted that a liberal of Dr. Ryan's type should employ arguments which will be used in defense of a system which produces many of the maladjustments which he himself deplores.

RAYMOND L. BUELL.

MEXICO

New York, N. Y.

TO the Editor: When I read of the protests, the resolutions and the suggestions of some of our people with respect to Mexico, I ask myself: "Then what?"

A few weeks ago I visited with a Mexican priest traveling on a train in the States en route to Mexico. Did we protest? No. We discussed the need in Mexico for: Holy Name Societies, Ozanam Associations, men going to Mass and the sacraments, more Father Pro Retreats, more Father Coakley's Mother's Days and the need for Mexican men to think of the Church and know her as she is rather than as a mere social function.

If, as some may say, it is too late an hour for such a program, I say it is unfortunate that such an admission need be made. But the truth is that it is not too late. It would not be too late for Saint Francis Xavier. It is not too late if we all would forget about protests and resolutions and instead pray that through Divine guidance someone may either establish or renew relations with those in power in Mexico so that on the basis of integration the Church may carry on in Mexico as in the United States of the North.

THOMAS J. A. MULLIGAN.

THE LETTER-BOX

THE QUESTION as to just what Sir Thomas More meant by the now famous quotation which ends with "irreplegiabilia" has intrigued quite a few people. Reverend Henry J. Heck, of the Josephinum, Worthington, Ohio, sent a learned and likable philological essay on the subject, which we regret being unable to publish. He points out that the word "irreplegiable" is still to be found in English dictionaries. The quotation was also correctly diagnosed by Frater Alexis Linde, of St. Norbert's Abbey, West De Pere, Wis. Reverend Francis X. Downey, S. J., of the Spiritual Book Associates, N. Y., writes to commend "Anti-Christ," by Joseph Roth, which he says "is alarmingly worth while." We agree fully with Father Downey's judgment and his hope "that this book, though not professedly Catholic, will not be cast to the winds and tossed aside through our penchant for the blustering." A. Jane Ivers, of Yonkers, N. Y., writes to say that she has been deeply impressed by the "first-rate concerts" provided by the radio. But while she has learned how to follow a "motif" and detect change of key, she is much puzzled by "rhythm" and would be grateful if some authority explained to her just what this is. Miss Jeanette M. Hayes, of Milwaukee, Wis., writing to express appreciation of two editorials, reaffirms her conviction that despite all clamor about "our modern problems," "Catholicism is not likely to 'sell out' for the sake of popularity." Mr. Eugene Moran, of Markesan, Wis., is not in sympathy with modernizers of Chaucer. "Why," he writes, "take a rare gem out from the antique setting of the design into which it was cast by the influence of its own generation and environment?" Why, indeed, we wonder, unless the purpose be to satisfy the very human (and legitimate!) craving of certain literary artists to "translate" from archaic diction into their own. Mr. Moran adds: "Those of us lawyers who know our roots take Chaucer as one grown old in the practise and profession (for he was one of us), we roam with him through the Inns of Court and we delight in the thought that he was not disbarred but only fined by his society (Inner Temple) for beating a Friar, in Fleet Street." Mary A. Grant, of Sparta, Ill., is resolute in turning a deaf ear to numberless utopists of our beleaguered age. "The promise of economic security," she writes, "has been the lure by which the unthinking in all ages have been persuaded to surrender their very souls." The demagog, she feels, "can only subtract from any securities we might be able to maintain on our own account." Commenting on the success of the Legion of Decency, the Reverend Francis J. Flynn, of Detroit, Mich., proceeds to inquire into the condition of "stage shows." He writes: "In motion picture houses of any size, there usually is a stage show that is supposed to augment the entertainment offered by the feature film. This presentation is a hybrid of musical comedy, vaudeville and burlesque, and has become a sort of 'song-dance-joke' amusement cocktail, spicily served up to patrons on the box-office side of the footlights. Sandwiched in between appearances of the dancing chorus are various imported acts. . . . Except for an occasional feature which is clever and entertaining, the general character of this auxiliary amusement is often questionable. From the briefly costumed chorines in their dance routines to the 'wise-cracking comedian' there runs a vein of appeal every bit as reprehensible as that for which the motion picture producers have been roundly taken to task. To be specific, dance routines are devised and executed in such a way as to produce pornographic effects, and the latitude allowed the jokesmith very often leads him (or her) to the lowest form of wit in an effort to get a laugh. Patrons are blandly informed that this sort of entertainment is sophisticate. Incidentally some of the dictionary meanings of that word as a verb are: delude, adulterate, falsify." How, asks Father Flynn, can theatre managers point an accusing finger at Hollywood and still go ahead with their own "dirt"? We may add that the vote on the question, "Shall it be Rev. or Revd.?" is one opposed to "Revd." Full results of this poll will, we hope, settle the matter for a good while.

THE EDITORS.

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Books

Heroic Defenders

The Forty Days of Musa Dagh, by Franz Werfel; translated by Geoffrey Dunlop. New York: The Viking Press. $3.00.

READERS of Franz Werfel's earlier novels will recognize at once in "The Forty Days of Musa Dagh" his intense interest in people and ideas. From the first, disaster is imminent for the Armenians of the seven villages over which towers Musa Dagh (the mountain of Moses), but as long as its advent is indefinite there is a leisurely charm about the environment in which Gabriel Bagadrian makes his methodical preparations for the inevitable. When Gabriel returns from Antioch after having learned the worst, he finds the chief figures of his native village gathered at his home after the revocation of their passports by the Turkish officials. His ornamental French wife, Juliette, is happily entertaining the guests. Among them is Krikor, the village apothecary, the most fascinating though far from the most important character of the book. Krikor appears to have encyclopedic knowledge thanks to his beloved, unwieldy, polyglot library, most of which he cannot read. On long nocturnal rambles with the village schoolmasters he discourses on almost any subject, quoting imaginary authorities and filling in the huge gaps in his knowledge by means of "his own creative audacity. . . . The innocent happiness of poets glowed in his veins each time he threw out a few major scientific terms." While Gabriel quietly goes about evaluating and organizing the resources of the seven villages, massive Musa Dagh seems to brood in the background. Finally when the Turkish officials are about to arrive he gathers 3,000 Armenian villagers in the gardens of the Bagadrian villa and persuades them that heroic self-defense is not only possible but much to be preferred to a deportation which meant a horrible death from exposure or at the hands of the Turkish soldiers.

Once the Turk is actually at the gates the mood of the book changes; everything is focused on the concrete, the bare problem of self-defense. As the struggle for self-preservation is intensified, the defenders, worn down by famine, combat, treachery and disease, lose much of their individuality. Only Juliette, her even more ornamental Greek lover and old Krikor remain true to type. Gabriel's twenty-three years of acquired French culture slip away from him, and while he remains for a time most solicitous for his wife's comfort, he loses all concern for his own appearance, neglects his wild young son, who is also going native, and makes the fate of the Armenian communities from which he had so long been absent his own. Another notable figure and leader of his people is Ter Haigasun, the chief Orthodox priest of the villages, who builds a large altar in the midst of the Musa Dagh camp and remains a bulwark of strength and order until he finally gives way under the strain. Thanks to the two leaders and their remarkable communal organization, which extended from points of defense to provisions, the resistance of the Armenians is positively astounding. Although it

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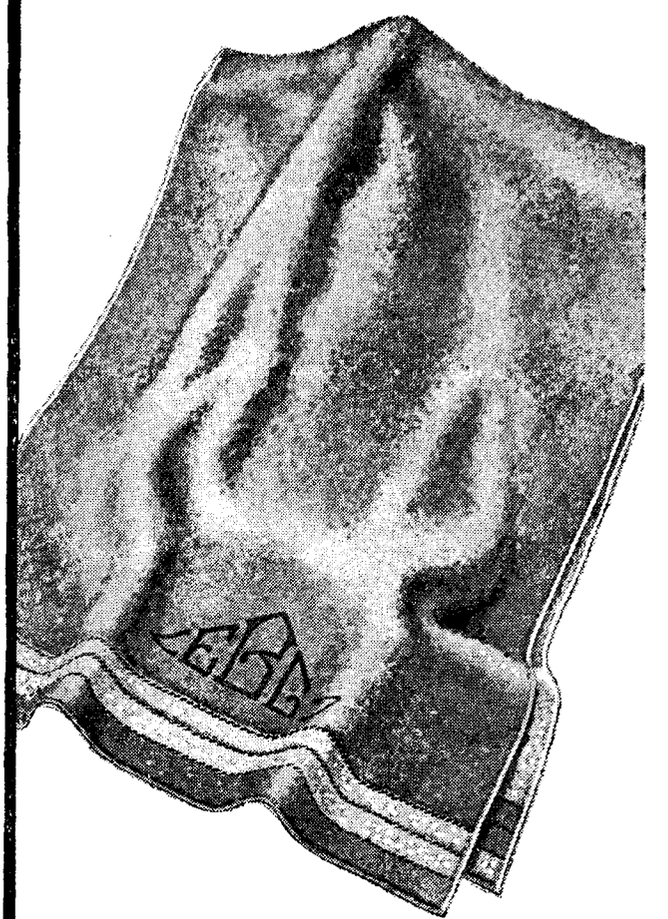

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Next Week

THE LINE OF CLEAVAGE, by Elmer Murphy, considers that so far the New Deal "was for the most part a shake-up of the Old Deal and readjustment of it to new conditions. Certain practises were modified, certain activities were a little more stringently regulated, certain ideals were brought into clearer perspective, but the exponents of the new order insisted that all this meant neither the destruction nor abandonment of traditional beliefs. They even contended that all of the changes made were intended to achieve long-standing ends." The writer surveys the increasing acceptance by business men of this point of view and points to the real political cleavage, which is between exponents of democratic social forms and exponents of an autocratic collectivism. . . . BUREAUCRACY AND PATRONAGE, by Philip Burnham, discovers a general misapprehension that the terms mean one and the same thing. Bureaucracy properly refers, he says, to a stable, self-perpetuating body of government officials, whereas patronage involves sudden changes conforming to the political party, dependent in turn on the confidence of the people. Our two major parties, he holds, use the terms as smoke screens. . . . OURSELVES AND THE ACTOR, by Richard Dana Skinner, says the actor "does not want us to follow him too intimately after he leaves the stage door. He is afraid of having us know him as he knows himself—as just a man. . . . He is reticent about such homely and untheatrical realities as bills and groceries and rent." Mr. Skinner suggests some practical considerations. . . . MEXICO'S APOSTOLIC DELEGATE, by R. L. Martin, is an exclusive interview with Archbishop Ruiz which vividly reveals the temperament of this brave churchman and his purposes in behalf of his persecuted flock.

is somewhat too prolonged, the suspense aroused by this heroic resistance in the face of overwhelming odds is sustained for hundreds of pages.

"The Forty Days of Musa Dagh" is not only based on an actual historical occurrence of 1915 but its pictures of Armenian and Moslem life ring true in every scene. The most brutal acts of oppression are presented quite objectively; there is no trace of bitterness against the Turks for their cruelty. Few novels succeed in creating and developing so many memorable characters as this one. A choice of the Catholic Book Club and the Book of the Month Club, "The Forty Days" is one of the most deservedly popular novels of recent times.

EDWARD S. SKILLIN, JR.

Facts without the Spirit

A History of National Socialism, by Konrad Heiden. New York: Alfred A. Knopf. $4.50.

THE VALUE of Heiden's treatise lies in its objectivity. He opposed National-Socialism, but he took it seriously; and so he could gather together, especially in so far as the earlier years of the movement are concerned, a mass of significant detail which practically all subsequent writers on the topic have used. Of course Heiden probably had his blind spots, too; and among them we may note a certain unawareness of purely spiritual or cultural energies which were synchronizing in a most remarkable way with the political evolution. Chapters written during the last year now add to the bulk of the original book, but do not improve its quality. Today Hitlerism is a government, and therefore protected from the scrutiny of observers by the veil of mystery which enshrouds all governments.

Reading this translation, not always either as accurate or as intelligent as one might wish, an American will necessarily be struck by the purely "party" aspects of National-Socialism. Here another vote-getting organization, curiously like several which have flourished in the United States, shrewdly felt the popular pulse and gave assurance that it could supply the relief which the patient wanted. Germans will, however, be more impressed by the personality sketches which Heiden affords in large number and which he etched in satiric fine-point. They still—many of them—find it absolutely incredible that their country should have produced all these fanatical adventurers and ruthless opportunists. And their explanation, which they might well ask Americans to consider, is that war has a strange ability to produce this kind of human crop—especially a war followed by so much suffering, degradation and unjustifiable national infamy.

Mr. Heiden says that if the German press were left free to address a free people, the outcome would be a mammoth vote against Hitler. No doubt that is true, though academic. But the sad truth of the matter is that the opposition vote would even now be so divided by matters of grave social and economic import that its effectiveness as a government might well be pitiably small. This is what so profoundly affects any number of Germans. They do not question your assertion that Hit-

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lerism is bad, very bad; but they cannot see what substantial political reality, short of a monarchy rendered inconceivable by the absence of a universally acceptable royal candidate, could be put in its place. The nation's sole hope is that the army will gradually absorb the energies of the state. It is true that this trend would greatly increase the danger of militarism and even war; but war does not seem as appalling to a European as it does to the average American, and there are very many in Germany today who would welcome something like 1914 merely as a method for getting themselves out of a rut where life isn't worth living. What is lacking is what cannot be found anywhere—sufficient agreement about the nature and final destiny of the soul to engender a noble and generous attitude toward simple human tasks like eating and drinking, reading and working. Germany is simply evidence that man has undermined Christianity. Are not all nations corroborating in the proof of this terrible fact?

ROBERT WINTERMANN.

Defense of Unintelligibility

The Meaning of Unintelligibility in Modern Art, by Edward F. Rothschild. Chicago: University of Chicago Press. $1.50.

IN THIS the second volume of a series of studies, "Meaning in Art," published by the Renaissance Society of the University of Chicago, Mr. Edward F. Rothschild of the department of fine arts at the university, makes a most satisfactory defense of the unintelligibility in modern art. His thesis is quite simply that today "unintelligibility is as much a part of the artist's necessary means of presentation as the mere pigments which he employs." This necessity is a result of elements in contemporary culture with which in themselves most of us are thoroughly familiar but which, when manifested in the plastic arts, we consistently resent. A contribution like Mr. Rothschild's to the analysis of modern art, should help dispel the facile resentment of the modern gallery visitor. For although it is always permissible to hope for and at times even commendable to suggest better things, to quote Mr. James Johnson Sweeney in "Plastic Redirections in Twentieth Century Painting," the first volume of the series, "All a picture asks is to be looked at," and to quote Mr. Rothschild, "Only the insecure and the unimaginative must be forever judging." However, advice thus addressed to the bewildered must have authoritative facts to justify it. Mr. Rothschild does not fail to supply them.

He proceeds thus. In the first place he regards his critical function as "the interpretation of the artistic idiom." By the artistic idiom is meant the combination of the two attributes of a work of art known as expression and style. These must be interpreted positively rather than negatively. The attitude which declares "such and such is not present, therefore there is deficiency and degeneration," must be avoided. If intelligibility as we have been trained to understand it, is not present it may be present as we have not been trained to look for it.

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The unintelligible or unliteral idiom follows logically from three factors inherent in the artistic situation today. These are (a) individualism, (b) revolution, and (c) dematerialization, meaning both the denial of matter in favor of the spirit and the rejection of matter in favor of the idea. Individualism produced manifestations anywhere from Impressionism and Monet to the French Expressionism of Chagall, the German of Meidner and the Italian of Severini. These, for instance, are unintelligible because structure as we have been taught to look for it, is absent but deficiency does not necessarily follow. These movements are also revolutionary in character, Expressionism the more effectively perhaps because it is violent. The Dadaist revolt is as entertaining as any, once it is understood. Despite the fact that it resulted in complete unintelligibility, it is itself a revolt against chaos, against the chaos engendered by the excess of individualism and as such holds satire which is far from unintelligible. And certainly the process of "intellectual dematerialization" refutes "the notion that unintelligibility is the exclusive result of individualistic subjective caprice."

The slim volume is adequately illustrated although there is in the text very little discussion of individual monuments. The author makes no apologies. The essential is to apply the knowledge of modern culture to an understanding of modern painting and much of the latter's so-called unintelligibility will become intelligible. At least it will have left the legacy of experiment toward the intelligibility of another generation.

MARIE ZOE MERCIER.

The Atom

The Descent of the Atom: A Layman's Creation; Anonymous. Boston: Lothrop, Lee and Shepard Company. $2.00

A LAYMAN, impressed both by the stars and by science's necessarily faltering steps on the road to ultimate truth, sets out to solve the riddle of the universe. The result is an analysis of the structure of stars and atoms, matter and energy, their actions, combinations and disruptions, which is based upon little else than assumptions. The author combines a refreshing modesty with an appalling willingness to assume anything, and the scope of what he attempts is as nearly limitless as the universe itself. Small wonder then if he is sometimes difficult to follow. He lacks, as well, the style and definiteness necessary to express profundities clearly. Words are handled glibly enough but Humpty-Dumpty himself would hesitate to drive many of them so hard, and the reader has much work to do.

Furthermore, there are several fundamental errors basic to the book. One is that because a thing appears to be reasonable it must be true and that because the author cannot imagine a thing it cannot be so. Another is that because there is a superficial resemblance between the configuration of an atom and that of a star with planets, they are necessarily alike, and that all stars must therefore have planets. In fact, a series of sincerely organized "universes"

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of decreasing size from nebula to sub-sub-atom is assumed on this basis. That is a particularly inviting view to the a priorist, but one with no known justification.

I do not for a minute believe that the author is unaware of these irregularities. He set out both to "pull the leg" of science and to set up the "common-sense feeling" of the layman against the reasoned conclusions of the expert drawn from the maze of conflicting data. One could forgive the methods if they led ultimately to a clear picture or to any satisfactory structure of matter and space, but the truth is that they do not.

WILLIAM M. AGAR.

German Lyrics and Ballads

A German Garden of the Heart: German Lyrics from the Volkslied unto Rainer Maria Rilke; translated by John Rothensteiner. St. Louis: B. Herder Book Company. $2.50.

IN SPITE of the fact that he represents, in his own modest way, the finest aspects of cosmopolitanism in American letters, Father Rothensteiner needs to be introduced to a larger appreciative public. The poetic work of this venerable parish priest of St. Louis, Missouri, consists of five volumes of his verse which have appeared in both German and English. In 1924 a Tyrolese author, Brother Willram, published at Innsbruck a very attractive volume of selected poems by the German-American *Priestersänger,* which will make anyone familiar with the traditional, folksy, unaffected spirit of the German lyric feel completely at home. Since the appearance of that anthology Father Rothensteiner's poetic efforts have been largely devoted to translating German lyrics into English. His "Azure Flower," a volume of translations from the German Romantic poets, came to the attention of leading Germanists in 1930, and shortly thereafter the poet-priest collaborated with some of these professors in the preparation of a Goethe anthology in 1932.

The encouragement of these gentlemen was probably an important influence in the recent publication of "A German Garden of the Heart," a beautiful volume interiorly and exteriorly, devoted wholly to translations of German lyrics and ballads, from the medieval Volkslied down to Rainer Maria Rilke. By reason of its excellence and comprehensiveness Father Rothensteiner's book constitutes the most important step taken thus far toward introducing to non-Germans the great epochs of the German lyric. I cannot claim that all voices are given a hearing, or that each and every rendering is better than any that appeared previously, but the selections are largely determined by an honest and fearless loyalty to everything that moves the human heart. The reader need not fear that Father Rothensteiner measures poetry with the yardstick of piety. This is an anthology by a Catholic which is not a Catholic anthology; given the poetic talent, it might have been produced by the most objective critic in the world. As a matter of fact, one is inclined to believe that many a non-clerical compiler might have given more space to the religious lyric.

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Briefer Mention

Our Planet, the Blue Book of Maps. New York: C. S. Hammond and Company. $5.00.

THIS is an excellent combination atlas and almanac. Maps are gathered together which are rarely printed in one book. There are thirty pages of historical maps, well arranged physical and economic maps, fauna and flora, population and languages, rainfall and temperatures, in addition to a full series of carefully contemporary political maps. The gazeteer and statistical data are well gotten up, and perhaps the mild and attractive pictures running through the descriptions of countries give proper atmosphere for map perusing, but such material is necessarily so sketchy that one would like even more space to be devoted to the maps themselves. They are the purpose of this impressively large production.

The Best British Short Stories, 1934; edited by Edward J. O'Brien. Boston: Houghton Mifflin Company. $2.50.

THIS volume is one of the latest pair of O'Brien short story collections; the other being "The Best American Short Stories." This year's British collection is up to Mr. O'Brien's usual strict standard of excellence in writing, and contains some quite unusually good stories. Most of the best stories in it are rather gruesome, though one or two are perfectly innocuous. Among the authors here represented who are well known to American readers are Rearden Conner, Stephen Spender, Henry Handel Richardson, John Connell and L. A. G. Strong.

Eucharistica. Encylopédie populaire sur l'Eucharistie; edited by Maurice Brillant. Paris: Bloud et Gay. 60 *francs.*

THE PRESENT volume is another symposium in the series entitled "Manuels de l'Action Catholique," which are excellent and fulsome popular introductions to the central themes of Catholic doctrine. There is available here a surprising abundance of historical, liturgical and devotional information, presented with charm and distinction. If fault were to be found, the critic would have to confine himself to the matter of typography, which is not first class. Otherwise this is a truly admirable publication.

CONTRIBUTORS

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